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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, SEPTEMBER 16, 1848. N. S. FOLSOM, EDITOR.

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A STATEMENT RESPECTING REV. MR. HARRIS' LETTER.

To the Editor of the Christian Register.

DEAR SIR: Will you permit me once more to solicit a place in your columns for a communication received from a friend abroad? The last steamer brought me a letter from Rev. Geo. Harris of Newcastle, enclosing copies of a portion of the last annual report of the Newcastle and North of England Unitarian Christian Tract and Missionary Society, for which he desires me to obtain "insertion in the same periodicals in which a resolution of that Society, and an extract from a letter of its Secretary that was made the subject of unkind remark, appeared some months ago. I believe that you will be prompt to render this justice to one whom calumny hastened to assail.

Yours truly,
E. S. G.

Boston, Sept. 5, '48.

Third Anniversary of the Newcastle and North of England Unitarian Christian Tract and Missionary Society, held at Newcastle upon Tyne, Sunday and Monday, July 23 and 24, 1848. Robert Busby Esq. of Alnwick in the chair. The Report of the Committee from which the following is an extract was unanimously approved and adopted. After quoting the Resolution of the preceding year on Slavery in America and Mr. Harris's letter to the Rev. Dr. Gannett, the Report proceeds:

With feelings of no ordinary surprise and regret, the Committee have seen in the Sixteenth Annual Report of the Massachusetts Anti-Slavery Society, January 26, 1848, of which Wm. Lloyd Garrison and others are Managers, the following paragraph, p 30.

"The Newcastle and North of England Unitarian Tract and Missionary Society also passed a Resolution strongly Anti-Slavery in its character, and urging upon their American brethren active exertions for the overthrow of Slavery.—This Resolution was transmitted by the Secretary, Rev. George Harris to the Rev. Dr. Gannett, accompanied by a letter calculated to soothe the prejudices and to gratify the spleen of the Pro-Slavery American Unitarians. But there is nothing that appears in the action itself of the Meeting to justify us in supposing that it correctly represents the feelings by which it was prompted. We place therefore all the credit of the Resolution to the account of the Meeting, and all the discredit of the accompanying Epistle to its Rev. Secretary."

The Committee feel persuaded they speak the sentiments of all the Members and Friends who passed the Resolution at Stockton in reference to American Slavery, in repudiating any "CREDIT" supposed to attach to the Society in discharging what they believed to be a duty, if dissociated from the "*discredit*" attempted to be cast upon their Secretary. The authorship of the Resolution and the Epistle was the same; the spirit breathed in both is alike. If steadfastly and consistently, and in the spirit of Christ, to advocate the Rights of Humanity and attempt to break every yoke, Ecclesiastical, as well as Civil, of the mind no less than of the body, be "to soothe the prejudices, and to gratify the spleen of the Pro-Slavery American Unitarians," they are content to bear the reproach, knowing it to be slander on themselves and believing it to be one upon their brethren. Had they violated the principles of enlightened Christian liberty by joining in the cry for the exercise of one of the first engines of Ecclesiastical oppression, the excommunication of the wrong doer, denial of Christian privileges and communion to the sinful; or, had they indulged in coarse, virulent and vindictive denunciation, whose only tendency is to harden the denounced, and deprave the utterer, reproach would, in that case, have been merited and just. Christian love would uplift, but not debase. Christian wisdom enlightens whilst it reproves. Violence and ferocity, whether in language or in action, are not the best preparations for the realization and enjoyment of Civil freedom, for only where the spirit of the Lord is, the spirit of love, of power, and of a sound mind, there is true Liberty."

ROBERT BUSBY,
Chairman.

ANOTHER LETTER FROM THE SOUTH.

[We cannot deny ourselves the pleasure of publishing the following letter, and we hope that by so doing we shall not displease our venerable and highly respected friend. We entertain, and shall always entertain, no other feelings than those of profound respect and high Christian regard for its author—and this letter has served but to increase this regard. The friend of the lamented Gales and of Vaughan, to whom he is allied in intellect and in spirit; the friend of Priestley, and their fellow countryman, first in England and then in America—may it be long ere he follows them to their final home, to be associated with them in that heavenly country of holier adoption as sons, in inseparable friendship with all the holy, in perfect freedom and ever-growing love]:—

Raleigh, N. C. Aug. 29, '48.

Editor of the Christian Register—

Dear Sir: For reasons, or purposes known only to Himself, "our Father in Heaven," has prolonged my stay on earth to my 77th year.—Little did I think, ten years ago, that I should still be reading the Register down to this date. I am yet unwilling to part with my old friend, therefore I inclose you another $3—which should have been sent some weeks since, as advance pay, for my year expired 7th inst, according to your account dated 26th May, 1847.

One word about Slavery. It is really beyond my comprehension, why that great, whole-souled apostle Paul, should denounce every other crime of his day, *except* slavery, even at the risk of his life, supposing he believed slavery to be *criminal*, as northern folks say it is.

Please at your leisure, own this payment.—Before the time to pay again, I may be in another world, and I trust it will be where imperfection and error are known no more.

Yours,
W. P.

For the Register.

ANSON, MAINE.

If our brethren wish to know where a missionary station is needed and can do unspeakable good, we will direct them to this growing, active and wealthy village of North Anson. From the harmonious sentiments of several of the citizens, we conclude that no South Sea island offers a better opportunity for Christian effort than this populous and prosperous region. Of over fifteen hundred population, not seventy regularly attend any worship whatever—and these few, a Calvinist Baptist meeting; and a portion even of these not accepting the doctrine which they hear preached, but attending because they regard public worship as a duty, and this is the only place of public worship accessible. There are, to our personal knowledge, intelligent people enough to crowd the church of one educated, able minister. The wealth of the place would gradually come to his support; the climate would not kill his wife, nor oblige him to return every five years to recruit himself; there is no foreign language to waste half a life over; there is no romance unhappily to guide him to this spot where ancient orthodoxy has been succeeded by a frozen indifference to religion; it will not be easy to astonish the world by exaggerated descriptions of immediate success: but a good man, able, moderate and devoted, could not fail of reclaiming a large community from practical heathenism. Let some Massachusetts minister who is wasting his strength on a little handful in a village bechurched to death, (having a society for every four hundred of its population) or let some young candidate, pitch his tent on this forsaken spot, in this one village where are fourteen hundred waiting for the bread of heaven, and nearly a thousand more in the neighborhood as churchless and shepherdless as themselves. But it must be a man not quite dead himself, or the death now reigning over much of this beautiful region of land will be utterly hopeless. It must be one who has something to do besides dealing in musty creeds, and one who has something to say besides echoing old traditions—one who has a heart to say all he feels, though at first it may rouse some opposition, and set a-foot some rivalry, and surprise some shrewd men into the notion that lumbering is not the only thing for which God made us in his Image—and that Christianity is not quite buried from the world, but is alive, and has reached them in the forests, and by the streams, asserting its claims upon their regard, and urging their reconciliation unto God. H.

THE EPISTLE OF DEMAS.

To the Editor of the Register:

Your correspondents "Cambridge" and "W. S." remind me of the letter below, which I will thank you to print. You do not, I suppose, give too much value to the old fathers,—possibly not enough, in the Register. But the writings of the Apostolic Fathers, and even those only attributed to them, deserve, at least, some attention. This letter is, rightly or not, I will not venture to say, ascribed to the authorship of Demas, and addressed to Timothy. You will find it in the Bibliotheca Graeca of Dudith. Scham. tom. xxciiv. p 937, Edit. Amstel 2nd column. As you know, Schamius marks it as doubtful at the best. His argument, however, is wholly internal, expressed thus in his own poor Latin;—"nec probabile est, ut, dum ecclesia in cunabulis esset, unus ex discipulis de alio et tali, unquam sicdicere ausus esset." "Nor is it probable, that one of the disciples would ever dare speak thus of another, and such another, while the church was still in its infancy."

I doubt, however, if Dudith. Scham. knew much of business or the world. At all events, in view of "Cambridge." I shall be glad if you will reprint this letter, for a modern investigation: And I think, that, in view of modern habits, Scham's improbabilities vanish.

If you can print the Greek, here it is, from the text of the edition to which I refer.

Τοῦ Δημᾶ ἡ ἐπιστολὴ

Δημᾶς τῷ ἀδελφῷ Τιμοθέῳ· χάρις καὶ εἰρήνη.

Ἐλπίζω, ὦ Τιμόθεε, ἔτι σοὶ εἶναι τὴν βουλὴν, αἱ ἐν τῇ ὥρᾳ μετασῆσεσθαι, καὶ πρὸς τοὺς Φιλιππους ἥξειν, ἐμοῦ ὡσαύτως μεθιταμένου καὶ ἐν Κρητῇ τὴν ἐκκλησίαν ἐπισκοποῦντος, ἐφ' ᾗ σὺ ἀντὶ Τίτου σκόπεις.

Ἐκ Κόρινθου τῇ τῶν σαββάτων δευτέρᾳ ἡμέρᾳ ἦκον. Ἦ μία ἀνεφέλος ἦ· πολλοὶ δὲ τὸν λόγον ἀκούειν ἐκεῖ συνίστανιο· ἀλλ' ἐμοὶ νεφέλαι οὐδὲν εἶησαν, οὐδὲ ὄχλος οὐδὲν ἦν. Γὰρ ἰδοῦ, ὁ δεσπότης ἡμέτερος ἀρχαῖος, ὁ Παῦλος αὐτός, πρωὶ ἐκηρύσσετο, ἀπο τῆς πόλεως ἐξελθοντος ἀφικομένος, τῆς δὲ ἕσπερας καταβεβηκώς. Οὕτω δὲ ἐγὼ, μετὰ τὴν μάκραν ἐμὴν παρασκευὴν ἀντὶ τοῦ νοσοῦντος Σωσθένους προφητεύειν, τὴν ἀλλοτριαν σοφίαν καθῆσθαι καὶ ἀκούειν ἡναγκαζόμην. Πεῖθου μοι, τῆς ἑσπερας, οὗ πάλιν ἡκούσειον, ἄλλα πρὸς Κεγχρεὰς βεβαδικως τοῖς πιστοῖς αὐτοῦ ἐπροφήτευον. Ἦσαν δὲ ἐκεῖ, ἰοὺ, ἐν τῇ ἐκκλησίᾳ γραῖες ὀλίγαι μόνον· τῶν δὲ ἄλλων πάντων τὴν ὑθμὸν τῷ Παύλῳ ἀκούειν παραβαινόντων. Διότι οὗτοι πρεσβύτεροι τοῖς πίστοις προφητεύουσιν, τοῖς δικῇ ἡμῶν ὑπαρχοῦσιν; Ἐστὶ δε ἀγαθὸν καὶ δίκαιον τὸν Παῦλον μεθισιάναι, σὲ δ' ἐμὲ ἐκβάλλειν;

Ἡρίσκα σὲ ἀσπάζεται.

Lest you have not yet got those Greek types which you have needed so long; and, indeed, for the ladies and others unlearned, I add the following literal translation.

THE EPISTLE OF DEMAS.

"Demas, to the brother, Timothy. Grace be to you and peace.

"I hope, O Timothy, that you still have the mind to remove in the summer, and to come to Philippi, I also making a removal, and overlooking the church in Crete, of which you are now the bishop, in the place of Titus.

"I came from Corinth on the second day of the week. The first day was cloudless, and many came together to hear the word. But for me clouds would have been nothing, and the multitude was nothing. For behold! the old man, our master, Paul himself, was announced in the morning, having suddenly come from the city [Rome] and having landed in the evening. And so I, after my long preparation to prophesy in the place of Sosthenes, who is sick, was compelled to sit and hear to the wisdom of another. Believe me, I was not disposed to hear again in the evening; but having walked to Cenchrea, I prophesied to the faithful there. But there, alas! in the assembly were only a few old women, all the others crossing over the isthmus to hear Paul. Why do these old men preach to the faithful who of right belong to us? Is it just and right that Paul should step in and exclude you and me!

"Prisca salutes you."

PROPRIETIES IN CHURCH.

In most of the Churches of this region, it is a custom for the congregation to stand during the singing. So far, so good. This relieves the tedium of the sitting posture, while at the same time it fulfils to the letter, the Scripture which saith, "Stand up and bless the Lord."—But *how* shall they stand? A few congregations *stand facing the pulpit*, that is, they face the same direction while standing as when sitting. This, I believe, is the universal custom with Episcopal churches, which usually are models of propriety and good taste in such matters. Of this custom we say nought except in commendation. But most of our congregations "right about" and face the choir. *Wherefore! Why does the Congregation "face about" during the last singing?*

Is it to gratify their own curiosity? This were well enough, if to gratify curiosity were the great end of public worship. Is it to gratify the vanity of the singers? I do not believe *any* singers love to be gazed at in that position. I believe that singers generally are not gratified, but exceedingly embarrassed by meeting the stare of a whole congregation.

Think also of the very awkward condition in which this custom places that part of the congregation who sit nearest the door. They must turn also, or brave the gaze of all before them who have turned. If they turn, they are denied the poor satisfaction which the others have in looking at the choir, because it is so nearly over their heads. The attempt to see them would put the spinal column in imminent danger.—They are therefore left to choose the lesser of two evils, viz. to face the blank bare walls, and praise towards *them* when perhaps they are not four feet distant. This fashion were better for humiliation than for praise. It was weeping Hezekiah, not joyous David who turned his face to the wall in worship. Sometimes, as at the communion, the congregation join in the singing. In this case I have known *the whole church to turn their backs upon the Savior's table—in praise.* At other times, a part face this way, a part that; and strangers finding themselves in the midst and between two such "galling fires," have sat through the whole hymn with their faces covered. Now to one unschooled by long habit to this custom, it seems unnatural, inappropriate, undevotional, and even rude.

If one can truly praise God better, or raise his devotions higher by facing the choir during this act of worship, then it is his duty to do so; but if it tends to distract his devotions, and substitute pleasure or curiosity in their place, or if it conflicts with the devotions of others, would it not be well to exchange it for that position against which none of these objections lie. I can see no better reasons for the custom we speak of, than mere habit or idle curiosity.—The former should be sacrificed to propriety; the latter, to devotion.

* * * The custom suggested as a substitute, viz., that of *facing the pulpit while we stand in singing*, seems to me so manifestly proper, as to commend itself to any one who will take the trouble to think of it. [Haverhill Gazette.

HON. HORACE MANN'S LETTER

To the Electors of the Eighth Congressional District.

FELLOW CITIZENS;—I am frequently requested to express my opinions respecting the ensuing Presidential election. The relations of frankness, which I wish ever to sustain, seems to require that I should express these opinions, or give some valid reasons for witholding them. Will you indulge me, therefore, while I make a brief statement of my position on this subject?

For twelve years, I have been annually re-elected by the Massachusetts Board of Education as its Secretary. When I first accepted this office, I resolved to disconnect myself wholly as an active member, from all political organizations. Reserving the right to vote, as my conscience might dictate, I determined to do no other act of a public nature, which should connect me with any political party. This course was deemed just and necessary, in order to allay all jealousey, and to win the confidence and co-operation of all parties to the paramount subject of Education. To this position of neutrality, I felt bound both in duty and in honor to adhere; and I believe I can now say with unqualified sincerity and truth, that I have never in a single instance, at any time, departed from it. Doubtless this is one of the reasons why the office has been continued in the same hands, in this State, for twelve successive years, while in at least eleven other States, where a similar office has existed, four years is the longest period during which any one person has filled it.

In February last, a vacancy occurred in this Congressional district. In April I was elected to fill it. My office of Secretary was to expire in the following month of May. Immediately after my election to Congress, I wrote to Gov. Briggs, the chairman of the Board, declining a re-election as its Secretary.

In consenting to be a candidate for Congress, I explicitly declared that I could not accept the office as a party man. My only inducement was to participate in the then impending struggle, whether our vast western territory should be rescued to perpetual freedom, or doomed to eternal slavery. Either in a public or in a private capacity, I should have continued to labor in the cause of Popular Education, but for this greater cause of Human Liberty. I had long been thoroughly convinced that Congress has no power to create slavery *anywhere*; and that, whether in the territories or in the District of Columbia, slavery had only an actual but not a constitutional existence. After the most careful study, and with the application of all the powers that I possessed, I had never been able to find that Congress had any more power to make a slave-owner than it had to make an emperor; or any more power to make slaves of the colored portion of the human race, because they desended, in the maternal line, from Africa, than it had to make slaves of the white portion of the human race, because they desended, in the paternal line, from Europe. When, therefore, Louisiana and Florida were ceded to the United States by France and Spain, and the District of Columbia by Virginia and Maryland, every bond of slavery was *cut square off*; because the governments which made the cession had no power to continue slavery after the cession, and Congress had no power to renew it. If a slave goes out of a jurisdiction where slavery is legalized, into a jurisdiction where it is not, it is acknowledged on all hands that he becomes free. The effect on the slave must be precisely the same, when the jurisdiction that sustains slavery is removed from him, and a jurisdiction that does not sustain it is extended over him. The removal of the jurisdiction from the slave must have the same effect as the removal of the slave from the jurisdiction. When, therefore, now more than a dozen years ago, I signed a petition for the abolition of slavery in the District of Columbia, I meant the abolition of *practical* slavery, believing that *legal* slavery had no existence in it. If Congress can create an owner of one slave, it can create the owner of a million of slaves, and thus, as the despotisms of the Old World die out, they may be revived in the New.

It was under the above mentioned circumstances;—within about a month of the expiration of my official term as Secretary; disclaiming to be a party man; and under the daily apprehension that the great question between Freedom and Slavery would be called up for final decision;—it was under these circumstances that I yielded to what seemed to me the preponderating motive.

When the Board of Education met in May last, my letter was laid before them; but, not being ready to proceed to the choice of a successor, they declined to accept it, and by a formal vote requested me to continue in the office until December next, and to close up the business of the current year. To this proposition I assented.

Very soon afterwards, namely, on the 9th of June, the Philadelphia nomination for the Presidency was made. This nomination has created a wide schism in the Whig party of Massachusetts and of this District. As always happens, in such cases, each division of the party strove to obtain as many adherents as it could.—Among others, it was natural that they should look to their Representatives in Congress for sympathy and support.

I saw immediately the painful relation in which this posture of affairs, in which I had been so unexpectedly, and, in some respects, involuntarily brought, was to place me. If I entered the political field, on either side, I could not consistently retain my office as Secretary of the Board; and, under the circumstances, I did not feel at liberty to abandon it. On the other hand, if I should retain the office of Secretary, I must abstain from the strife of politics, and thus doubtless incur the censure of zealous men on both sides. Nor did it relieve the case at all that I entertained views which, but for the restraints imposed upon me by the Secretaryship, I should have been as ready to express as any body would be to hear. In this conflict of duties, I deemed those which were connected with education to be paramount, and I have acted accordingly. It is far more important to have the duties of the Secretaryship performed, than it is to know what the incumbent of the office may think about the next Presidency. I have thus far, therefore, scrupulously abstained from taking any public part in the Presidential canvass; and while I continue to act as Secretary, I must continue to do so. All declarations, wherever, or by whomsoever made, that I have avowed a purpose to act upon one side or the other, have been made without authority. My past conduct is open to inferences; those inferences have been verified by no declaration of mine.

I deemed this course to be due to the neutral position which the Secretary of our Board of Education, whoever he may be, ought to hold; and I hope the following reasons will make its propriety apparent to reflecting men:—

1. In order to save the cause of education from being ruined by political jealousies and strifes, it is indispensable that its executive officer should be free from all just imputation of political partizanship. If he enters the list as a combatant, the cause of education will be drawn in after him; and there, worse than the fate of the belligerents on either side, it will be pierced by the darts hurled from both.

2. The duties of the Secretary's office for the residue of the current year, are to be unusually arduous and burdensome, so that whoever performs them will have no time to devote to any other object; and if this officer were to make an avowal of his opinions, he might reasonably expect to be called upon to defend them, and thus to withdraw a portion of his time and his powers from paramount duties, or be obliged to suffer in silence under injurious imputations.

3. In attending Teachers' Institutes, Teachers' Associations, and other educational meetings, (at many of which I have already engaged to be present,) if I am to be known in the character of a politician, instead of that of a promoter of education, all power of urging on the latter and nobler cause will be neutralized. If, wherever I may go, I am to be exposed to the public greetings of the zealous advocates of one political party, as their friend, it whould, of course, draw upon me the public condemnation of the other party, as their opponent; and thus the cause of education would be in danger of being crushed between the upper and the nether mill-stone of political strife.

4. Another reason consists in the importance justly attaching to the conduct of any officer, when viewed as an example to his successors. While performing the duties of the Secretaryship, were I to suffer myself to be known as a political partisan, the precedent might be hereafter appealed to, to defend a departure from neutrality in cases devoid of the palliations of the present emergency.

5. And finally, if any advocate of either Presidential candidate thinks it a clear case, that my educational relations create no obstacle, and present no incompatibility to my coming out in favor of his side, let him ask himself if he would see as little objection to my coming out on the side of his opponents

These, fellow citizens, are the leading reasons for the course I have deemed it my duty to take, and to which I still propose to adhere. Doubtless there will be those to whose minds these reasons will not appear as conclusive and peremptory as they do to mine. We are prone to think our own favorite cause superior to all other causes, and therefore to demand that all other like the sheaves seen in the dream of Joseph, shall make obeisance to ours.

One word more, and I will close. From an experience of public life, now extending over more than twenty years, I have come to the conclusion that, unless one has some special object of public beneficence to perform, or of public evil to abate, a public life is by no means a desirable one; because the severity of men's judgments for honest differences of opinion, far outweighs the honor of the most honorable office. From my brief acquaintance, too, with Congressional life, I have also found, that the adequate performance of the duties, even of the humblest member of the House, requires talents and attainments far greater than I possess. To avoid, therefore, the censures of those who do not approve the course which I have deemed it my duty to take, and to escape the regrets of an inadequate performance of high legislative duties, I shall earnestly request my friends, if any I have, not to bring forward my name as a candidate for re-election. This course may be mutually satisfactory: at any rate, I shall be sure that I have not deviated from my convictions of duty through hope of advancement. HORACE MANN.

West Newton, August 23, 1848.

ELIHU BURRIT.

[We take Mr. Burritt's Letter to Mr. Ruge, from the Christian Citizen. It is preceded by a letter to the Home-editor, with an extract from which respecting Mr. B. personally, we introduce his letter.

I feel it a great privilege to have been permitted to unite with dear friend Elihu Burritt in his glorious efforts. His labors in this country are increasingly valued, and among the many obligations conferred by America upon the mother country, few have been so important as this mission of one of her most gifted men, who indeed nobly represents amongst us the intelligence, the piety, and all the kindliest virtues of the American people. He has been laboring zealously and succesfully in the North of England and in Scotland, and has gathered together a band of choice spirits who will proceed to the Paris Convention, and whose influence will, we believe, be felt powerfully, not only in France, but in Great Britain. Elihu Burrit proposes to go over to Paris next week to make the necessary preliminary arrangements, so that by the end of the month all may be prepared to give a cordial reception in this most important delegation.

You will all rejoice to learn that E. Burritt has returned from his Northern tour, invigorated in health, and cheered in heart. His reception has been most cordial, and his efforts have met with a response which, by its character and extent, has greatly strengthened his hands for the enterprize to which we stand committed.

London, August 4th.

MR. BURRIT'S LETTER TO HON. ARNOLD RUGE.

15 New Broad st, London, August 1st, 1848

MY DEAR SIR:—I beg to render to you an humble expression of my gratification and gratitude for the grand and magnificent proposition of a Congress of Nations, which you recently brought forward in the German Parliament, and for the excellent and eloquent speech in which you commended that proposition to the legislators of Germany. I can assure you, Honorable Sir, that there are thousands and tens of thousands of serious and thoughtful men in England and America who will identify you with a measure which is most dear to their hearts, and upon which they are building their hopes of permanent and universal peace. As one of the band of toiling spirits who have labored for years in disseminating light upon the sinfulness, folly, wast, and impracticability of war, and of war establishments in time of peace, I could not refrain from addressing to you some testimonial of my gratitude for proposing in your place in the German parliament a measure so worthy of the first rank, in the first acts of the legislature of a new, or a newly renovated, and mighty nation.

I feel that I may speak in behalf of my brethren on both sides of the Atlantic, and that I express their sentiments when I say that we fully and most heartily appreciate and acknowledge the truth and beauty of your declaration, that, "it was but fair that so grand an idea as the Congress of Nations, one so easy to accomplish, should be proposed to Europe by Germany.

The world is indebted to the comprehensive genius of the German mind for the first practical developement of this grand idea, and we would hope that it might be wrought into a grand and mighty fact, into a great and glorious institution, through the instrumentality of the German Parliament. The foremost nation of all this world could not attain to a higher nor achieve by legislation a greater boon to the human race, than to organize and inaugurate this grand idea. Would that Germany might mark the commencement or resumption of its imperial existence, by ushering into the society of nations a measure which would ultimately fuse them into one peaceful brotherhood. We would congratulate her that she has one statesman at least in her councils, who would procure for her the blessings of God and man for being the peacemaker among the nations of the earth. For the last twenty years, many essays upon the necessity and feasibility of a Congress of Nations have been produced both in England and America; and the friends of peace and progress in both countries are converging to the fixed conviction that universal and permanent peace cannot be secured without this measure which you have proposed so ably in the German Parliament. The Peace Societies in England and America have scattered light upon the subject of war, and war establishments, and sown broadcast the seeds of peace over their respective communities, for the last 20 years. and now as a token of coming harvest, they are permitted to see, as it were, a tide of popular sentiment setting in against the insane policy of war. We believe the people of these two countries would hail with joy the convocation of a Congress of Nations, the adoption of a code of International laws, and the erection of a High Court of Nations, which should decide all cases of international controversy. But there is a large number of persons in England and America who will regard your recent proposition as a most auspicious coincidence with an important demonstration which they hope to produce in Paris, early in the month of September in favor of this very measure.—About two years ago a movement was originated to unite all the true friends of peace on both sides of the Atlantic in an International Association, called the League of universal Brotherhood, of which any person may become a member by signing its constitution or pledge, which is in the following words; "Believing, &c.,"—(here follows the pledge.)

About 20, 000 persons in England, and as many in America have enrolled their names as members of this Association. Among these are men of great talent, and of eminent standing, and enlightened philanthropy. Two national Branches of this Society—the British, and American—have already been organized, and are now in active operation; endeavoring to induce a simultaneous movement of the popular mind in different countries, in favor of peace. The spirit, object, means, and ends of this Association may be learned from the brief printed exposition sent herewith. As one of the special efforts or measures upon which we propose to concentrate the activities of our international organization the present year, we have resolved to attempt to get up a peace Convention in Paris, to be attended by a deputation of at least 200 respectable, serious, and thoughtful men from Great Britain, and also by deputations of similar persons from America, and from as many of the Continental nations of Europe as may be practicable in the brief space of time allowed for the necessary correspondence. The one special object of this Convention will be to develope, organize, and inaugurate the "grand idea" which you have brought forward so recently as a legislator of a great nation. It would give us the highest gratification to meet in this Convention a numerous deputation from "philosophical Germany" to assist at the inauguration of an idea, which, in the system of universal order and peace should be to the society of nations, what solar attraction is to the society and sisterhood of the planets. And especially should we hail the presence of the first legislator in Europe, who ever manifested the moral courage and practical philanthropy to bring forward in a legislative assembly, this magnificent measure of such mighty moment to mankind. We should delight to greet you, and those of your fellow members who seconded your elevated sentiment on the subject, as pioneers in an enterprise, which, by the blessing of the Prince of Peace we hope to push to a successful issue, though it should cost us years of hard and unremitted labor. However our present effort, to produce in Paris a demonstration in favor of a Congress of Nations may terminate, as President of the American Branch, and acting Secretary of the British Branch of the League of Universal Brotherhood, I beg to proffer you the assurance that the Association, which I venture to represent, will do all in its power to prepare the popular mind through the civilized world, for the inauguration of a measure so fraught with "peace on earth and good will to men." In that capacity I would express an ardent hope that the noiseless effort of our association, in the course of their gradual expansion, may create for you a constituency of public sentiment, which you shall represent, and which shall sustain your exertions in pressing upon the consideration of the people and governments of Europe, the proposition to which you have given the force of a fixed idea in the German Parliament.

Accept the assurances of profound respect with which I am yours truly,

ELIHU BURRIT.

[From the Christian Inquirer.]

LETTERS FROM ROME.

BY REV. HENRY W. BELLOWS.

NO. III.

ROME, June 20, 1848.

How large a part of the pleasure of our journey, thus far, has come from churches! It is in them that the European genius has manifested itself most richly. All over England and the continent they form the objects of chief interest to the lover of architecture, of painting and sculpture, and of antiquities. In short, they are the galleries of art; and the first place to which the traveller directs his steps in every considerable town is to the cathedral! The size, and costliness, and variety of these edifices; the vast amount of valuable sculpture and pictures collected within them; the endless labor and pains expended on their ceilings; the incalculable outlay in the inlaid altars, the mosaic tribunes, the tesselated pavements, fill us with constant wonder and admiration. We cannot accustom ourselves to their size and splendor. Oftentimes a miserable little city, full of squalid poverty, will possess a cathedral that would put the most magnificent church in all America to open shame; and at another time a costly and immense church, like the St. Maria degli Angeli, near Assisi will rise in the midst of a village of a hundred people; and this brings us to remark for how different a purpose the churches seem in Catholic countries and Protestant ones. It is not easy for us to appreciate the immense gulf between Protestant and Catholic nations of the objects of churches. The Catholic build churches in honor or memory of saints and martyrs, and the size and splendor of the church is measured not by the number of people who are to worship in it, or the means of those who undertake it, but by the majesty or sanctity of the saint in whose honor it is erected, and the largeness of the faith of those who found it. It is not begun because a place of worship is needed, for probably plenty exist in the neighborhood, but because there is a desire to offer prayers through the mediation of St. Peter, or the Blessed Mary, or St. Francis, first propitiated by a costly edifice. Of course such an undertaking need not be pressed to a hasty conclusion. It is a perpetual sacrifice even in building, and if fifty or a hundred years elapse before it is finished, nothing suffers by it; but instead of this, the church gains. It has the means of two or three generations expended upon it. From time to time it goes rapidly forward, for a season, under the special patronage of the devout and affluent. The dying bequeath their fortunes to it, when they think of the purgatory from which its masses may save them; and thus it is that the Catholic churches, which so often begin to need repair at one end before the other is finished, are finally made so splendid.

Preaching has an inconceivably small place in the Catholic churches. We have not been able to find a pulpit in all St. Peter's. A Protestant, accustomed to the methods of worship and religious instruction at home, would hardly recognise Christian worship in the usages of the Catholic church. He finds himself, perhaps, on the Sabbath, in a lofty edifice, blazing with a golden ceiling, and surrounded by an extensive gallery of pictures, and statuary; in front, on an elevated platform, railed in from profane footsteps, is a high table, covered with lace, and decorated with lighted candles. A picture of the Virgin and Child hangs above. In a little glass covered shrine in the midst, in a crucifix, with the Lord's mangled body in wax stretched upon it. A bell rings, and a priest, with a golden cup carefully covered with a napkin, and resting upon a salver, preceded or followed by two or three altar boys, in uniform, issues from the sacristy or dressing-room and makes his way to the altar. It matters not whether two, three or a thousand persons be present; there is no recognition of the presence of any worshippers. The priest's back is turned to the people, and in that position, with endless genuflexions, and robing and unrobing, and manipulations, and washing of hands, and kissing of books, the service goes forward to its conclusion. The priest carefully collects the vessel he brought with him, and returns whence he came. We have not been able as yet to procure any book explaining the Catholic ritual. It is said, and doubtless truly, that all its forms have a spiritual significance, and are derived from ancient usages. Were it not so, they would be an intolerable mummery. As it is, they are very far from solemn or affecting, even when seen under the most favorable circumstances. In the ceremonies at Rome, the worship of man is far more apparent than the worship of God. Human dignitaries are recognized with a scrupulous gradation of honors. One fling of the censer to the ignoble crowd, by some underling of the church—two flings to the attendants on the service—three to the priest. If a bishop be present, the priest swings the censer; if a cardinal, the bishop; if the pope, a cardinal. The precise rank of every official is to be inferred from the amount of incense he receives, and from the rank of the person who carries the censer. The poor people who kneel outside the chapel, often seem more devout than those within who are officiating. Indeed the frivolous nature of the ceremonies seem fatal to the devotion of those who conduct them. There is very little opportunity for abstraction of thought left to those who must give all their attention to the entanglements of a high mass. A play at the theatre hardly requires a greater array of customs or a nicer arrangement of the proprieties. Indeed a master of ceremonies is indispensable, and is always seen acting the part of prompter and grouper where any important service occurs. The Catholic church, though very democratic in its theory and in parts of its customs, is just the reverse of this in many others. There is no place in the world where title and station are more distinctly recognised than in a mass in one of the chapels of St. Peter's, where nobody is allowed any sitting-room but the full-dressed ecclesiastics. But this is not the place at the end of a letter, to enter into an account of the general impressions we have received from the ceremonies of the church. The study of Romanism forms one of the most curious and interesting occupations of our journey, and must empioy some of our future letters.

NO. IV.

June 29, 1848.

We have now been in Rome nearly a fortnight, and have diligently employed the time in sight-seeing. There is no city in the world where one is so much at home at first sight, or which retains its strangeness for so long a time. For while our schoolboy reading has made us familiar with every principal edifice, or classical spot in Rome, and every portfolio has shown us views of its ruins, piazzas, fountains, obeliskes, and temples, yet this is but the mere surface of a city whose treasures are buried three layers deep, and which to be seen, or appreciated, demand the patient and learned eyes of the antiquarian, and "the vision, and faculty divine" of the poet. We find ourselves all the while looking upon the original of a familar picture, yet haunted and oppressed with a sense of the wonders that are about and beneath us, but which we cannot see. There is no place in the world where one's complacency is so often raised by the recollection of his previous knowledge, or his mortification more frequently felt in the experience of his ignorance or superficial acquaintance with the history of the world.—The feeling of most persons at all capable of an intelligent interest in Rome, must be an intense desire to settle down upon the spot, for a few years, and, aided by all possible appliances, to make a serious and profound study of its rise and fall, its antiquities and its arts. A few weeks at Rome must send most persons away with a feeling that their visit has only served to make them acquainted with their ignorance. We have been consoled in the straitness of our own time, by the recollection that Lord Byron, whose genius really lent a new lustre to many of the most shining monuments of the eternal city—to the Colosseum, the Pantheon, the Dying Gladiator and to St. Peters—spent only *six* days in Rome. Perhaps he acted upon the impulse by which we found ourselves moved, on the close of our first day in Rome, after we had seen St. Peters at sunset, and the Colosseum by moon-light—to fly the city before familiarity had done any thing to disturb or impair the glorious impressions our minds had received.

The approach to Rome, in every direction, is such as could be desired—lying in the midst of the wide, solitary campagna, a flowery desert; green, gay and beautiful in its parts; grey, melancholy and solemn in its general effect. Its domes are visible from many miles distance, and the campagna seems a vast platform on which the mistress of the world sits now a lifeless but majestic statue to receive the homage of mankind. The campagna differs from our conceptions of it. Its surface is much more broken, evidently showing a volcanic neighborhood. The road across it, entering Rome from Florence, is really hilly, and yet may trully be described as a plain, the surface of which has been violently agitated—in short, the sea in commotion turned into solid ground. St. Peters and the Castle of St. Angelo are the first objects that meet the view, although the numerous smaller domes of the city are not long in filling up the outline of Rome.

The entrance by the Porta del Popoli is extremely beautiful. A large square, with a noble fountain in the centre, and another on one side, having two churches exactly alike fronting the gate, with the Pincian hill on the left with its terraced carriage road, and statues, and basreliefs, offers at the very threshold a delightful sample of modern Rome. Whether because we had reduced our expectations to the lowest point or for reasons more flattering to the city, we found our anticipations far behind the reality.—Modern Rome on a first view was a larger, better built, and a more pleasing place than we had been prepared to find it. It is common to compare Florence and Rome, to the disadvantage of the last. But we found little or no architectural beauty in Florence, while we found Rome full of it. The streets are indeed very irregular and somewhat narrow, and nobody would think of praising their cleanliness, but the houses are lofty and substantial, and not unworthy of the city to which they belong. But what city can disappoint which contains as many and such fountains as Rome? There is no square, however small, without its fountain. The corners of the streets are often rounded to admit a statue which adorns a basin perpetually flowing with water. Every variety of form, every degree of richness in statuary, and all sorts of utility, are exhibited in these fountains. A most copious supply of water keeps them running night and day. It is said that when the Queen Dowager of Sardinia first visited Rome, she supposed that the magnificent fountains in the Piazza of St. Peters were playing in her honor, and after having delighted herself with the spectacle for a few minutes, begged that this extraordinary waste of water might not be continued further!

The noble remains of the old Roman aqueducts show that the ancient inhabitants of the city knew the value of a lavish supply of water; and there is probably no city in the world which continues to have such an unmeasured abundance. It is amazing that so little use is made of the water for purifying the city. But the Romans are terribly afraid of dampness—they will not wet their streets for fear of the fever, which we doubt not would be far less active, were cleanliness more common. Who that remembers the fountain of Trevi, or the fountain of Paul V., does not hope to visit Rome again, if only to see them. An old tradition teaches that whoever drinks of the fountain of Trevi, will be sure to be in Rome again. We drank most heartily—though our hands formed the only cup—for the sake of the fountain, which is certainly the finest in the world.

There is a grace and beauty about everything in Italy, of which modern Rome partakes largely. The general effect of the streets is exceedingly picturesque. Ornament is the rule and not the exception. Nothing that admits of decoration, whether in the edifices, the costumes, or the instruments of labor, is without it. If a man build a house

CHRISTIAN REGISTER

BOSTON, SATURDAY, SEPT. 15, 1848.

REMARKS ON DR. BUSHNELL'S DISCOURSE AT ANDOVER.

We presented a long sketch,—long because we had not time to condense and make it shorter,—of Dr. Bushnell's Discourse at Andover. It ocupied two hours and three minutes. Of course we heard him with pleasure—and without weariness, too, even to the end. There is a marvellous life in his performances which quickens the attention as he goes along, and secures you from fatigue.

We however thought that his discourse at Andover was not quite so much within his grasp as those previously delivered. It seemed "work," more than "play." Perhaps this was owing to the difficulty of the subject—for certainly it is a difficult subject.

We should say that the great fault of the discourse was, that it did not distinctly recognize, but in its scope rather disregarded a great law of the human soul, viz: that our affections are moved by truth. Christianity is a life. Very well. But how is it first produced? Said our Savior, the truth shall make you free. And said St. Paul, I have begotten you through the truth. That is, truth objectively considered, is necessary to produce subjective holiness. And how can truth be contemplated, except as presented in the moulds of the human understanding?

Christianity is a life as it is a living out truth. There must be some truth apprehended, then, before there can be any showing forth of the life. Christianity is truth, as truly as it is a life. Our Lord said, "I am the truth," as well as "I am the life." The Spirit is a Spirit of Truth. Not only does it prepare the mind to know truth, but the Spirit comes as Truth—proceeds from the Father and the Son as Truth.

Dr. Bushnell, however, would admit this, we think, as readily as ourselves. He said, indeed, "is it not enough that God is manifested in Christ?" But here it is an objective manifestation. Here it is objective truth, and the heart feels its power. But the fault of the discourse was that this fact was not made one of its main pillars; that the relation of truth to the life—the relation of dogma to life (for the truth of God manifested in the flesh becomes dogma necessarily by its being put, as it must, in the mould of the understanding) was not fully stated and set forth.

The difficulty would not be entirely met if one were to say that truth is dogma, not as contained in the New Testament, but only as the New Testament truth is put in the mould of the understanding, as in Creeds. Even the truth in the New Testament—Christ, as Life and Truth,—is there set forth in dogma. That is, his life and teachings are expressed in the language of the times, and this language needs to be often *interpreted*, to be understood—it would express what is not true, if received as it is in the letter. The words of Jesus, thus imprisoned in the moulds of the understanding, are spirit and life when released, and their true scope understood.

But Dr. Bushnell had an aim—to show that the Church is resting too much in dogma, rather than living unto God; speculates about the truth rather than allows the truth to be a power to free them from sin; enforces conformity to human formularies of faith more than to the law of love, turns the doctrines of Jesus into Shiboleths of party. There is an evil here great enough to demand attention, and to call forth the most strenuous efforts of the best men for its removal. We thought, however, that Dr. Bushnell, in hitting this evil, struck it so hard as to rebound back to the other side. Perhaps no blow would answer except one hard enough to produce the rebound. Yet we feel there is danger, unless the views he presented are more guarded, of going over to the other extreme which is quietism; and this is no better than dogmatism. These extremes have often succeeded one another in the Church. When shall the golden mean be reached and secured?

In setting forth some of the dogmas of the Church—for instance, *justification by faith*—(one of Paul's dogmas, by the by,) Dr. B. did it in so unqualified a manner as to make the impression that those who maintain it prominently can know but very little of the true life of faith. We have known not a few with whom this was the central doctrine, who yet have been living Christians. The dogma with them had its use. They were not holy in spite of it, but holy by means of it. And this brings us to say that it is the *abuse* of dogma, not its use, which is an evil. It is most abused when he who accepts a dogma for himself, and finds it a power of inward life, insists on its acceptance, with his interpretation of it, by another. And this is the crying abuse of dogma in the Church of the present day. Every truth is in danger of abuse. Even the doctrine urged by Dr. Bushnell, that Christianity is not a dogma but a life, may very easily become itself a dogma. Instead of being used as a spring of living unto God and doing his will, it may be abused to mere emotional religion, and religious sloth, and even uncharitableness and exclusiveness.

We were somewhat surprised to hear Dr. Bushnell setting forth dogma. He said, God, the Father, Son and Holy Ghost. Now the Scriptures simply say Father, Son and Holy Ghost. In the *Scriptural* formula all could unite.

We were also surprised to hear him dwell so much on the Apostles' Creed. In the first place, it has not the antiquity he claimed for it. Even Episcopalians have given up this point. In its present shape, or as a Confession, it did not exist certainly until late in the third century. We could however assent to it—putting our own construction upon it—as, He descended into Hell—whether it means that Christ went to the world of departed spirits, or, being based on St. Peter's declaration that Jesus went and preached unto the spirits in prison, implies a probation in the next world as well as in the present. If this last be the idea contained in the Creed, of course it is vain to expect all Christians to embrace it. But the Creed is on the whole rather meagre. It is life only as the ideas obtained elsewhere are associated with it. As a Creed it would soon become *dogma*; and should Christians return to it, the little leaven would leaven the whole lump with dogma in less than a single generation. What need of any other confession than that truth which Christ himself has made the foundation of his Church—"Thou art the Christ, the Son of the Living God." Here let Christians meet. Here let us receive the first element of life and light—and receiving this, let us not dogmatize for others, but only systematize each for himself. And here is applicable the saying, Hast thou faith? Have it unto thyself before God. Make not your own the measure of what is needed by others. Let each help his brother by unfolding whatever truth has dawned on his own mind, and by leading him on to comprehend the things that are freely given to us of God. If that brother can see all as we see—can comprehend all that we can—can see beauty and truth wherever we see it, or think we see it, well! But only this, for the sake of *love!* Only doctrine for the sake of practice! If there is *life* at all, let us thank God, and know that where there *is* life, there too is Christ the life received in saving faith, though the believer can go no further with us than to speak that formula of confession so simple, and yet so significant; that formula in respect to which the knowledge it embodies is revealed not by flesh and blood—not by the natural understanding alone—but, said Jesus, by my Father in Heaven! A very little truth suffices to awaken life in the soul. By the exercise of this life outward, its force is increased within. The truth becomes more clearly and fully understood as it becomes translated into life—as it becomes known experimentally—as it becomes reduced to practice in a life of righteousness and love.—The influence between truth and life is mutual and reciprocal.

DOGMA.—FORMS FOR THE FEELINGS.

The difference between "dogma" and "Forms for the feelings" admits of easy explanation from the phrase, "God is a Sun." To use it to express the feelings of the heart, or to produce an effect on the feelings, in relation to his enlightening and vivifying power, is to use it as a form for the feelings.

To say that Christ is the Lamb of God whose blood was shed for the remission of our sins, in the Jewish sense of expiation, is a *dogma*. To say it simply to give utterance to strong feeling, or to produce strong feeling, in relation to the *effect* of his mission in taking away the sin of the soul, by making it holy, is to use it as a form for the feelings. To say that God is literally a sun, is an absurd dogma. No less absurd is the dogma that Christ is literally an atonement for sin; and yet theologians have been guilty of it.

The use of metaphorical language is connected with the feelings, either as cause or effect, or both. Perhaps Unitarians in seeking for the naked idea that lies at the basis of the metaphor, have fallen into too great a disuse of metaphorical, emotional language, and thus injuriously affected both their capacity and expression of feeling, and also their power to awaken it in others.

We have heard many unitarian clergymen regret that the Scriptural phrases, Lamb of God, &c., were so perverted into sectarian dogmas, that they could not use them, as their feelings prompted them to do. If we remember rightly, Dr. Dewey expresses this regret, in one of his printed volumes.

Dogmas have their use. They are for the understanding. We have no quarrel with them, considered as the expression of one's intellectual belief. We feel the need of their use in systematizing one's own convictions of truth. Nay, God is Love, is a dogma, and the intellect must look at it before the heart can feel it. It is the *abuse* of dogma that is to be censured. It is abused when it is made a mere abstraction and only employed to be reasoned about. It is abused when the mere dogma—the doctrine—the truth—is contemplated, and not the thing or object to which the truth relates. It was so abused by Rev. Dr. Cheever of New York city, in his recent address at Brown University, when he insisted on faith in the word of God rather than faith in God. Truth is a mediator between man and God—the medium of approach to God—the glass through which we see him.—Dogma is abused when substituted for life, or when made the mere Shibboleth of party, and insisted on to the disregard of character. It is abused where, as in the Church generally, it is made into a creed, the decided rejection of any part of which, and refusal to accept it, are sufficient reasons for refusing to admit to communion, though hopeful evidence of piety is given.

THE MINISTRIES OF OCEAN.

The ocean is designed to be a great means in the cultivation and ennobling of the human race. There is first the effect of beholding so grand an object. You see it in the sailor. He shows a lofty generous soul. If in ruins, he is mighty in the midst of them. But not the sea has ruined him, it is the dangers of the land to which he has fallen most a prey. His confiding nature, nursed by his dependence on a higher power, whose presence he has peculiarly felt in mid-ocean, has made him a prey to the cunning monsters of the shore, when he has returned. In his generosity, and high-mindedness, and childlikeness, one may see some compensation for the vices which he has fallen into through the wickedness of other men. They are vices that sit on his nature after all more loosely than they do on any other man's, and one may follow him into the future world with more hope than many others who show no such degradation.—We all feel the elevating influence of the ocean, in giving us more exalted feelings, while we look upon it. It is worth going often to walk by its side. Its air refreshes us; its wide expanse makes our own souls expand in sympathy; its power humbles us, but makes us conscious of the power within our own hearts; its beauty, its azure hue, its miles of fringes of white foam along the shore, captivate us. Its voice, though at times it smites us with awe, is greeted with welcome from the deepest recesses of our hearts, and seems the calling of the great Spirit upon us to realize whatever is solemn and grand in human destiny. Its sound is in our ear after we have returned to our homes; the image is still before the mind, after the eye has ceased to behold it; it is still a helper, and was designed to be a helper, in our own attainment of whatsoever is noble, and praise-worthy in human life.

Still further is it designed to assist in the cultivation of the human race, as it shall be the occasion of calling forth more genius to surmount its obstacles and make the stubbornest and most impetuous wave obedient to human skill and rule. You see in the models on which our merchant-ships are now built, as compared with any others of a previous age, the approach toward perfection which human art has made; and this is the result of human effort as applied to overcome the resistance of the waves of the sea, and insure a safe, as well as speedy voyage. What a magnificent work of art is the steam-ship! If all other works of art were to perish, of the present generation, and this work survive, it would be a proof of a higher cultivation of mind, and higher civilization, than the world had ever before reached. But the steamship is the production of human mind excited to surmount, the most effectually, the barriers of ocean, and make the most speedy and safe the intercourse between nations. And so, may we not suppose, the commerce of the ocean shall be the means of calling forth greater and greater skill, shall raise the human mind still higher up, and advance the civilization of the human race more and more.

> Winds blow, and waters roll,
> Strength to the brave, and power, and deity;
> Yet in themselves are nothing! One decree
> Spake *laws* to *them*, and said that by the *Soul*
> Only the nations shall be *great* and *free!*

The soul shall become more and more great and free, as it shall be enabled to make the laws which confine the winds and waters, more and more subservient to man's need and designs. Nor shall the advantages accrue to few nations alone, nor be of a temporal nature merely. Hitherto has the ocean borne the invader to peaceful shores, the spoiler to make havoc of their fellow-men. Poor, benighted Africa! thou hast enriched Christian nations with thy blood, and with thy ivory and gold, but what to thee has been given in return? Only that which has caused thee to be drained still more of thy blood and ivory, and gold! The waters that almost surround thee, have brought to thee many sorrows as the drops of the sea. For all thy sorrow thou shalt have double joy, and those same seas shall yet waft to thee blessings of other climes; and the nations that have been before thee in enjoyment of the good, shall not always be first, but thou mayest be the first, and they the last! Thou too shalt come down to the ships and none shall fray thee away, nor compel thee from thy homes, and the ocean shall be the pathway along which thy richest blessings shall yet come. For thou shalt yet stretch forth thy hands to God in prayer and praise for the gift of his blessed gospel, and for thy deliverance from so long a night of darkness, and sorrow, and death. And when the night is chased away from thee, shall it not have been chased away from the whole earth?

ST. PAUL ON SLAVERY.

"Why should Paul denounce every other crime of his day except slavery?" This is a question asked by our venerable correspondent on our first page. We have three answers.

First, the slavery of his time was not the slavery of America. Slaves were not sold as chattels from hand to hand—they were not *bred like cattle* for the supply of the market—they were not held in such degradation; and this degradation, and chattelism *inhere* in American slavery.

Secondly, the apostles gave particular directions only as fast and as far as they saw the immediate necessity for their application. Their inspiration, as we see in the case of Peter, only gradually unfolded their minds to comprehend the mind that was in Christ. It would not detract from their authority to say that, before they died, they had not their attention fully turned whether by Providence or inspiration to slavery, and *therefore* they were not so particular in denouncing it. But Christ is still immanent in his Church, and he says, Lo, I am with you alway even to the end of the world. He therefore may unfold to his Church in due time, what he did not directly and fully reveal to his apostles; and we believe he is doing so now. The apostles were but interpreters of his gospel, as he gave them to understand it, and we see, as they confess, that they *knew but in part*. It would be to deny the presence of Christ, his reign in his Church, to say that he may not make his will still clearer to the church after the apostles' time; and what was known only in part then, may be more clearly known now than in the primitive age.

Thirdly, the *spirit* of the Gospel could not fail to be antagonistic to all oppression. The general principles there asserted, fully reach the removal of slavery. One thing our friend cannot find in the New Testament, that slavery is asserted to be right and agreeable to God Without such a justification as this, we think it presumptuous and wrong to establish or uphold an institution so contradictory even to the principles of natural religion. We should want a positive command in the New Testament, like the positive command of the Old Testament to destroy the Cananites, and should even then say the command could not possibly come from the God and Father of Christ.

For the Register.

COMMENCEMENT AT BROWN UNIVERSITY.

The exercises at Providence occupied two days, Sept. 5th and 6th.

On Tuesday, the Phi Beta Kappa Oration was given by Rev. Dr. Pomroy of Bangor. The topic was the Relative Power of Ancient and Modern Times in respect to Education, Science, Literature and Art. It was a very heavy production, far more so however in facts than ideas. It seemed like the table of contents of a classical dictionary. The conclusions at which he arrived were however judicious and the manner was unaffected.

The Oration before the Literary Societies of the Undergradutes by Hon. L. F. Foster of Norwich, Connecticut, was pleasantly delivered and in very good spirit, but very barren in thought. The poem by Mr. Thurber of Worcester was a very happy and able satire on Human Folly or the pretended "Dignity of Man."

The exercises of the Undergraduates on Wednesday were highly respectable, and the attendance was very large. The dinner given for the first time in the elegant Rhode Island Hall passed off with great spirit, although without the kind of SPIRIT in former years deemed necessary on such occasions.

The students who graduate at Brown University give evidence of very thorough training in the essentials of a good education. That their teachers are indefatigable in the efforts, and, considering their limited number, remarkably efficient, we are sure. After having good opportunities to judge, we have no hesitation in saying that they achieve as great results as any body of men in the country of the same number. They work far harder than they ought. A laudable public spirit in Rhode Island should increase the funds of the University by supplying means for the better compensation of the present professors and for the foundation of one or two new Professorships. The citizens of Providence might easily raise a hundred thousand dollars for the University, if more cordial sympathy prevailed between her merchants and scholars. Dr. Wayland has done enough for the city, to make such a devotion no more than his due.

DR. CHEEVER'S ADDRESS.

This address was given on Tuesday evening before the Society of Missionary Inquiry. His topic was the difference between believing in God and in God's word—or believing in Christ and believing Christ.

He thought it comparatively a small thing to believe in God and Christ. The devils might thus believe, and the Papists and Rationalists professed thus to do, and were not saved from error by it. But to believe in God's word or to believe what Christ says, is quite a different thing—implying a surrender of man's will to the divine; and resting the faith not in our opinions of God and Christ, but in the absolute truths of God and Christ.

He developed this distinction very fully and ably, and showed its importance to our appreciation of vital religion and especially of Missionary zeal. His weak point was in taking it for granted that they who agree with him in accepting the letter of the Bible are necessarily free from the sway of opinion. Nay, is there not quite as much speculation in the Genevan Theology which Dr. Cheever follows, as in any other school?

We were not much refreshed by the assertion that the Missionary enterprise is utterly insane unless its advocates believe in the everlasting misery of the heathen and all unbelievers.

The address was acute and powerfully illustrated, but very cold and unsatisfactory. A few remarks led us to suppose the orator aimed at Channing, and moved us to think of his mild and spiritual face in connection with the sharp, sarcastic countenance in the pulpit.

Dr. Cheever seems to us the strongest writer among his class of thinkers in the American Church, the dogmatists of the Genevan School. He is the very opposite of Dr. Bushnell, and must ere long clash with him. When their pens meet in controversy, may we "be there to see."

* *

For the Register.

GALENA.

It it is to be hoped that this society will not be forgotten, nor its devoted minister be obliged to abandon his post for want of six hundred dollars to assist in erecting a modest chapel. There are several societies in Boston and vicinity, that might raise this sum without feeling it. Will the ladies of some two of these neighboring parishes see which can out-do the other by a Fair, or a Tea party, in memory of the destitute at a distance, who are permitted only an occasional worship in an uncomfortable Hall?

Shall it be because this want is so modestly pressed by those who feel it most—because their claims are presented with such certain confidence in our doing justly and generously without being urged, that every inferior call shall take precedence of this? Do not all denominations agree that nothing can be a greater blessing to the West, and through the West to the whole future of America, than the establishment of an educated ministry where the national mind is just running into mould? How can we bear the thought, that all other churches, from the Catholic down, cover that country with missionary posts, and we sit with folded hands at home, believing that we can do more efficiently than any other—yet very partially occupying the only missionary ground in which we profess much faith? In this same Galena every other society has received constant, generous and sufficient aid from the East. Are our struggling brethren alone to be denied any sympathy? Having opponents enough around them, shall they have no helpers ers here?

H.

For the Register.

PETER MACKINTOSH ESQ.

At a meeting of the Masters of the Boston Grammar and Writing Schools, held September 5th 1848, the following preamble and resolutions were offered, and unanimously adopted.

Whereas, during the recent vacation, our highly respected and much esteemed brother, Peter Mackintosh Esq., one of the oldest and most experienced of our number, has been removed by death from the labors and scenes of this life to another world,—therefore

Resolved, That, with humble submission to the chastening hand of that Being, with whom, are the issues of life and all its blessings, we consider the death of Peter Mackintosh Esq., twenty six years the able and efficient Writing Master of the Hancock School, as an occasion of great sorrow and deep regret to all with whom he was in any way connected.

Resolved, That we shall ever consider it both a duty and a privilege, to cherish that high respect for his memory, which his many excellent traits of character and true devotion to principles, so eminently entitled him to receive, while we enjoyed social and professional intercourse.

Resolved, That, while we deplore the great loss sustained by the pupils, friends and professional associates of the deceased, the severe bereavement experienced by his family, excites our most unfeigned sympathy.

Resolved, That a copy of these resolutions, signed by the Chairman and Secretary of this meeting, be prepared for the family of the deceased, and that Messrs Field, Andrews, Robinson, Conant and Allen, be a Committee to forward them in the manner they may deem most appropriate.

SAMUEL BARRETT, Chairman.
WM. A. SHEPARD, Secretary.

Boston, Sept. 5th, 1848.

To

Mrs. Dorcas Mackintosh and family:

DEAR FRIENDS, We have been authorized to forward to you, the enclosed "Resolutions" expressive of the feelings and sentiments, entertained by the Masters of the Boston Grammar and Writing Schools towards the late respected, but now deeply lamented head of your family.—The memory of the life and character of the deceased, is a rich legacy to you, and, if we can do any thing to embalm the recollections of him more deeply in your hearts, ours will prove a gratifying duty.

We feel that in the death of your kind husband and honored father, a good man has been taken from our number, one whose influence and labors were felt by those under his care and highly appreciated by those who knew him best, and whose life and character afford a worthy example for imitation, and whose memory will be long cherished by thousands who have enjoyed his instructions, received his wise counsel and felt his animating sympathy.

The grim messenger is no stranger in your family circle, but you do not mourn as those without hope, though more than once, you have had occasion to say with Dr. Young,

> "So frequent Death,
> Sorrow he more than causes; he confounds:
> For human sighs his rival strokes contend,
> And make distress, distraction."

Though you may thus speak, do remember that we are taught in some of the offices of our devotions, to give hearty thanks to Almighty GOD for the good example of all those who have finished their course in faith. Was not such the case with your dear companion and father, and our esteemed friend and brother? So we all believe; and let us remember that afflictions rise not from the dust, and that "whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." GOD says "let thy widows trust in me" and "in me the fatherless findeth mercy"—That such may be your confidence and reward, is the prayer of your sincere and sympathizing friends.

BARNUM FIELD,
ABRAHAM ANDREWS,
JAMES ROBINSON,
LEVI CONANT,
GEORGE ALLEN, JR.

For the Register.

MR. EDITOR:—A proposition to continue the hour at which the service commences in the afternoon, on Sunday, during the Spring and Summer, through the Fall and Winter, has lately been made, and as much inconvenience arises from the shortness of the interval between the services during the latter term, I would ask leave to call the public attention to the above suggestion, a trial of which the ensuing season, I am confident, would prove very satisfactory to our citizens, especially those who are compelled by the extension of the city to reside at a distance from their places of worship.

T.

Stow, Sept. 12th 1848.

MR. EDITOR: I see a mistake in the last number of the Register, in the article of "Dedication at Stow," which I will thank you to correct. In the last paragraph but one, for "$ 150 from members of the First Parish in Boston," read the First Parish in Bolton.

Truly Yours,
R. B.

NEW PUBLICATIONS.

History of the Jesuits; from the foundation of their Society to its suppression by Pope Clement XIV.; their Missions throughout the world; Educational System and Literature; with their revival and present state. By Andrew Steinmitz, author of the Novitiate, the Jesuit in the Family. In two volumes. Philadelphia, Lea & Blanchard, 1848. 8 vo. pp. 468, 468.

We are indebted for a copy to *Ticknor & Co*, who have the work for sale. The author sets forth the nature of his work in his Preface, as a work "on the abuse of the religious sentiment—a history of human nature—errrors, crimes and retribution—political as well as religious."—The authorities cited are the Jesuits themselves, Catholic historians, and Protestant writers; they are very numerous and show great diligence in investigation. If we should regret anything, it would be that, as the author confesses, "the work has been very rapidly put forth." And yet, as in a building, all his materials had been collected before he began to build. Perhaps the speed with which the work has been written, while it takes away something from the mere *literary* execution of the work, has given it life and animation, as a sermon well meditated and written at a sitting is often happier than one composed more deliberately. We have dipped into the first chapter of the work, and it has excited in us a great desire to proceed. So far as we have read, it seems to be very impartial.—He does not reproach the *religion* of Alexander the Sixth with his *crimes*. We think not merely professional men, but readers generally, will find this a most instructive book. They will certainly find it a very *readable* one, and full of thrilling facts of history stranger than fiction, and more absorbing as well as a vast deal more profitable than any of the Harper's series of novels.

The Bondmaid. By Frederika Bremer. Translated from the Swedish by L. M. Putnam. New Edition. Boston and Cambridge, James Munroe & Co., 1848. 16 mo. pp. 112. Paper covers.

Probably most of our readers have read the Bondmaid. They will peruse it with new interest in this very neat new edition.

The Women of the American Revolution By Elizabeth F. Ellet, author of the Characters of Schiller, Country Rambles, etc. In two volumes. New York, Baker & Scribner, 1848. 12 mo. pp. 348, 312.

The women of the American Revolution—what a rich phrase! what a hallowed and august presence! The ancients had their household gods, which they reverenced, and through which they communed with the past. So long as this filial piety lived, Rome was secure. We have better household gods in the characters of our departed mothers and sires. To commune with them, will connect us with their times, bind us to the past with an unwillingness ever to be severed from it, and help preserve us as one people. Such shrines as the volumes before us, and such images as are here furnished—we should be glad to see in every house; and every one—especially every woman both old and young—made familiar with the facts here described. MRS. ELLET has accomplished her task with much completeness, and with a woman's grace, and laid the public under obligations of gratitude for her services. We are indebted for our copy to James Munroe & Co.

Letters of John Quincy Adams to his Son, on the Bible and its Teachings. Auburn, N. Y., Derby, Miller & Co., 1848.

A beautiful miniature volume, whose merits our readers need not to have told them, and which they can find at Crosby & Nichols.

Rise and Fall of Louis Philippe, Ex-King of the French; giving a History of the French Revolution, from its commencement in 1789. By, Ben: Perley Moore, late Historical Agent of the State of Massachusetts to France, and Paris Correspondent of the Boston Atlas. Illustrated with Historical Engravings, Portraits and Fac Similes. Boston, William D. Ticknor & Co., 1848. 12 mo. pp. 316.

This work is sketchy, mercurial, pithy, always agreeable, often elegant and forcible. We should thank the author for it, even though we might not receive it as authority, nor feel free to rank it with the best pieces of biography or history. We feel very sure he does not appreciate with sufficient largeness of mind and heart, the character of Lamartine. The pen of the author here is not superior to the tool of the engraver of Lamartine's likeness—which is really too bad. But this, in the work before us, is only a subordinate figure in the back-ground, and does not affect the principal figure, which is Louis Philippe. We recommend the reader to secure an introduction to the fallen monarch through the affable services of Mr. Moore.

COLLEGE AND SEMINARY RECORD.

ANNIVERSARIES AT ANDOVER.—On Tuesday evening, following Dr. Bushnell's discourse, and at the same place, were the united anniversaries of the Society of Inquiry, and the Porter Rhetorical Society. The exercises of the former were two orations—one, on Influence of Missions upon Theology; the other—on Spiritual Faith, the Life of Missions. Before the Porter Rhetorical Society, an oration on this World, the Emblem of a Higher Life, and another on Emmons and Channing.

The second and the last were superior performances—the former showing a good deal of literary skill and culture; the last, clear, well written, forcible, and well delivered. It was not however *original;* for we could trace his strictures on Channing and Emmons both, up to their sources in other writers. We do not think the speaker has ever opened *Channing's Memoirs*. With the fair mind he seemed to show, we believe a perusal of those memoirs would reverse many of his judgments on that great and Christian man. Indeed, we do not see how they could help being reversed even by a perusal of Channing's Works in the six volumes previously published.

The exercises of Wednesday were opened with the inauguration of Rev. B. B. Edwards, as Professor of Biblical Literature, and of Rev. Austin Phelps, as Bartlett Professor of Sacred Rhetoric. They read and subscribed the famous Andover creed. We could not help being struck with the sense of the laughable, as this long, and minute, and thorough-going Calvinistic creed stood in such contrast with the sentiments of the orator of the day before. We saw a smile on several reverend faces, young and old, and presume it was produced by the same feelings we had ourselves. And yet we think we should have smiled had there been no such association.

The inauguration of the Professors was followed by the performances of the students, agreeably to the order of exercises given below—just one half were excused; the number of performers being fourteen.

Sacred Music. Biblical Studies in the Sixteenth Century. The Nature of the Argament for the Resurrection of the Body, in 1 Cor., xv. Variety of Style in Scripture, a Prime Source of their Interest. The Book of Psalms as a Manual for Expository Preaching. Rationalistic Interpretation. The Attempted Explanations of the Union of Two Natures in the person of Christ. The Adaptation of the Atonement to our Moral Nature. Theological Culture essential to the Life and growth of a Republic. Sacred Music. The Harmony of the Christian Doctrines. The Perseverance of the Saints. An Increase of Spirituality in the Church, essential to Missionary Success. Proof of Total Depravity from Consciousness. The Blessedness of the Righteous. The Relation of the Pulpit to the State. The Millennium, the Result of a Progressive christianity. The Poetical Character of Pulpit Eloquence. Influence of Missions on the Piety of the Churches sustaining them. The Preacher, the Interpreter of the Consciousness of Man. Syncretism. Legal Preaching. The Basis of a True Theory of Christian Polemics. Sacred Music. Some of the Qualities which the Present Time demands in the Pulpit. The Russian Church. The Uncertainties of the Future, viewed in their Influence upon the Devotions of the Christian. Pascal at Port Royal. Christ Crucified, the Preacher's Highest Theme. The Free Church of Scotland. The Doctrine of Divine Influence in its Relations to the Pulpit. Prayer. Benediction.

The speaking was in general excellent—scarcely a reference to the manuscript, throughout—and that only by one or two speakers whose memory occasionally failed them. The tone of thought was fair, never rising high, and only in one instance sinking below mediocrity. In respect to feeling, we were glad to see an unction manifested.

We felt rather amused with the complacency and conceit of one of the performers (in other respects one of the best speakers,) who maintained the sentiment that the only way to recover heretics (and he meant Unitarians, &c.,) was first to convert them to experimental religion. When he shall better understand his own heart, and live long enough to manifest to himself his own degree of conformity to God, and shall better know some of these heretics, he may perchance feel that a Unitarian or Universalist, or still other *Ans* and *Ists*, may have as sincere love to Christ as he himself, and as faithfully walk in him.

COMMENCEMENT AT BOWDOIN COLLEGE. The first public exercises of Commencement week took place, on Tuesday September 5th. Rev. Edward Beecher, D. D., of Salem street Church, Boston, delivered an address before the "Peucinian Society," in the Congregational Church. The subject of the address was "Progress," which the speaker treated at great length, taking occasion in the course of his remarks, to notice with severity the new lights of the day. Ralph Waldo Emerson, and others he handled with very little ceremony. But *the* modern philosophy was not the only object of attack. Some other form of belief came in for a share of censure, and it was bestowed with no liberal hand. He was *two hours* in the delivery of his discourse.

The address was followed by a poem from Seba Smith, Esq., of New York, who versified an old Norse legend, and did it in a very smooth and elegant style. The length of the Rev. Dr. Beecher's address, and the falling shades of night, cut short the poem, and deprived the audience of the pleasure which they might have experienced in listening to its perusal entire.

In the evening Mr. Smith delivered an address in the Congregational vestry, upon the subject of the "Quadrature of the Circle." Mr. Smith (poets are proverbially enthusiastic) is full in the faith, that a Mr. Parker of New Hampshire has solved this problem, which has occupied the attention of geometers and mathematicians for two thousand years, and which has been pronounced insolvable thousands of times, by those who have gone into an investigation of it.

The commencement exercises took place on Wednesday, Sept, 7th. The Hon John P. Hale addressed a Free Soil meeting at 6 P. M.

After the address of Mr. Hale, a large audience assembled in the Universalist meeting house, to listen to an address from the Rev. Mr. Fisk, of Bath, Me, before the Athenæan Society. The Rev. gentleman selected for his theme the "Perfect Scholar," and treated it in a manly manner.

About 9 o'clock, P. M., the members of the two societies (the Peucinian and the Athenæan) with their friends assembled, in different halls, to enjoy a little chit chat, and partake of the creature comforts of life. The Athenæan were very fortunate in having, for a presiding officer, Hon. J. P. Hale, who has a fund of humor for such occasions. The company did not separate until 12 at midnight.

The Phi Beta Kappa address was delivered by the Rev. Ray Palmer of Bath, and was a very eloquent discourse. A Poem was read by the Rev. Mr. Kellogg of Harpswell. It was a very fair production, but contained nothing worthy of special notice.

Professor Boody has been elected to a full professorship of Rhetoric and Oratory, and the Rev. Mr. Prentiss, of New Bedford, has been elected Professor of Natural and Revealed Religion, a Professorship which has been recently endowed. Mr. Prentiss is a brother of S. S. Prentiss, Esq., of Mississippi, and is a ripe scholar. He has had the advantage of three years' study in one of the German Universities. [Bee.

The honorary degree of Doctor in Divinity was conferred upon Rev. Ephraim Peabody, Boston; Rev. John A. Albro, Cambridge, and Rev. John Dempster, President of the Methodist Theological Seminary, Concord, N. H.

BROWN UNIVERSITY.—A report of the exercises on Tuesday, the reader will find from a correspondent in another column. We learn from the Providence Journal, that a large number of graduates and literary men were present at Commencement. The graduating class consisted of 30, twenty of whom had parts, but there were only twelve speakers. The following was the order of exercises.—

Prayer. The Salutatory Oration in Latin. The relation of the Author to his age.' 'The social and moral results of the increased facilities of intercommunication.' 'The Mission of St. Patrick to Ireland.' Music. 'Architecture as an exponent of a Nation's character.' 'The New Netherlanders and their descendants.' 'Civil Freedom dependent upon pure Christianity.' 'The Treatment of the Insane' 'The remote connections of Events.' 'Florence in the Middle Ages.' The Classical Oration: The Elysium of the ancient Mythology.' Music. Award of premiums. Conferring of degrees. 'The Ideal and the Real in the Life of the Scholar.'

The following honorary degrees were announced by the President. Master of Arts.—William Mitchell, of Nantucket; John Russell Bartlet, of New York. Doctor in Divinity.—The Rev. Swan Lyman Pomroy, of Bangor, Maine. Doctors of Laws—Charles Edward Forbes, one of the Justices of the Supreme Judicial Court of the Commonwealth of Massachusetts; Richard Ward Greene, Chief Justice of the Supreme Court of Rhode Island.

The Providence Journal has an interesting account of the Dinner.

After the exercises in the church were concluded, the procession returned to the College grounds, where, after a short time passed in the library, it was again formed, and in strict order of seniority, marched to Rhode Island Hall, in the upper room of which the dinner was served.

HARVARD TRIENNIAL STATISTICS.—The Triennial Catalogue of "Old Harvard," a document of high interest to all graduates, has just been published. Mr. J. L. Sibley of the Library Department, has been enabled, in preparing the catalogue, to accumulate a large amount of curious and valuable information, and for the statistics below, we are indebted to his industry and politeness.

According to the catalogue the whole number of graduates is 6131, of whom 2088 are now living. Three hundred and nineteen are living of the 1489 who have been ordained clergymen.

The number of additional deaths ascertained during the last three years, is about 145. The greatest mortality has been in the class of 1804. Of the thirty-one who were living in July, 1845, eleven have died within three years—a mortality probably without a parallel in any other class since the foundation of the college.

The oldest graduate living in 1845 was Dr. Green, of the class of 1765. He has gone to his rest, after having lived one hundred and one years—a longer life than that of any graduate before him. The oldest survivor is Judge Farrar, who is now older than Dr. Green was when he died. And it is a singular circumstance that Dr. Green and Judge Farrar were both *living* each more than one hundred years of age, at the same time.

Judge Farrar graduated in 1767. From that time we travel down a dreary waste of nine years, before we meet another graduate who has not paid the debt of nature. In 1776 we find James Lovell, who lives at the South, and who attended Commencement on the seventieth anniversary of his graduation. Then comes another period of several years before 1781, where we find the name of a man of science, Nathan Read, for a long time resident at Belfast, Maine,—the only survivor of the four of that class who were living in 1845.

Of all the classes from the first in 1642 to the present time, there have been but eleven, wherein all the members took the degree of Master of Arts. The last class was the one of 1792, before which were the classes of 1646, 1679, 1683, 1706, 1711, 1713, 1714, 1716, '18 and '70.

The class of 1765 contained fifty-four: more than any preceding class. The class of 1771, numbering sixty-three, was larger than any previous, and was not even equalled for the thirty-nine years following. In 1815, we find a class of sixty-six—unequalled before; and in 1817, sixty-seven; and in 1818 the largest class which ever graduated, numbering eighty.

Five graduates of 1789 had five sons classmates in 1825—probably the only case of the kind among the alumni of Harvard.

Of the seven composing the class of 1706, the last four were from Dedham.

No graduate earlier than T. Mason, of the class of 1728, lived into the nineteenth century. Next to him was J. Lee, of 1729, and next was Samuel Niles, of 1731. The latter was the oldest not starred in the Triennial of 1803, and died in 1804. Dr. E. Holyoke, of 1746, survived all his classmates twenty-seven years, and was the oldest unstarred graduate on the Triennials of 1821, 1824 and 1827. *He died* in 1829, aged one hundred years and six months, and in the eighty-third year of his graduation. Paine Wingate, of class 1759, was the oldest unstarred graduate on the Triennials of 1830, 1833, and 1836. S. S. Blowers, class 1763, was the oldest unstarred in 1838 and 1842.

Of the class of 1826, numbering fifty-two, only eight—about one sixth or one seventh—have died in the twenty-two years since graduation: while in the class of 1831, twenty out of sixty-five—nearly one-third of the whole number—have died in seventeen years; not numbering several of the class who died before graduation. [Cambridge Chronicle.

☞ Bayne's great Panorama of a voyage to Europe continues to attract good audiences, and also large visiting parties from the towns which can find access to it by the railroads. It is a work of art of superior merit—is more elaborate than Banvard's. Those who can see it, but neglect it, lose a great pleasure and means of improvement. Those who have visited it universally express their gratification, and now that they know its worth by experience, say they would not for any thing have missed the opportuniy.

☞ We have received a polite note of invitation to still another Panorama—Donnavan's Panorama of Mexico, on exhibition at Boylston Hall. The Traveller of Wednesday evening says, that it "exhibits with much beauty and effect the natural scenery of the country, its architecture, its rich and varied vegetation, as well as the peculiar condition of the people.

The views of many of the principal cities, especially that of Mexico, are finely executed, and the progress of the panorama was more than once interrupted by the hearty applause of those present. There are also several scenes lately enacted by the American army, and views of some of the battle-fields which are finely delineated."

We regard all such works of art with great favor.

We have seen the sheets of a forth-coming volume of Poems—the Sunday School and other Poems—by William B. Tappan, published by Munroe & Co., in a form and style of great perfection and beauty.

CORRECTIONS.—In the epistle of Demas, "Qud" was left uncorrected, in a part of the edition, for *2nd*, and the period after Cambridge, for a *comma*.—We will leave our learned readers to find out Dudith Scham, and to decipher the numeral xxciiv; or to follow out the hint which such a reference may afford. It came from a veritable correspondent and scholar, though we found a few corrections to make in the Greek; and would suggest to him that if *ekousion* is used as an imperfect from an old form *akousieos*, it needs the particle *an* put before it.

☞ The ladies of the First Parish in Sherburne presented Mr. Stone, their pastor, with a splendid silver pitcher on Wednesday evening, the 23d ult., with the following inscription:—

Rev. R. C. Stone

A token of esteem, presented by the ladies of Sherburne for devoted efforts in the cause of Temperance.

At the same time also the Sabbath School teachers presented him with a massive gold pencil. [Comm.

☞ A Sunday School at the West is in great want of books for their library, and are too poor to obtain them.

If any School or Scholar have any books which have been read and laid upon the shelf, they will be thankfully received, and put in the way of usefulness, if sent to this office within two weeks.

[From the Salem Observer.]

MR. J. HOWARD HAY.

The early death of this estimable young man, who died in this city, Aug. 29, aged 33 years, has touched the tenderest chords of many hearts, and drawn from many an eye, the tribute of its tears. A most devoted son, and affectionate brother, a sincere and constant friend;—in the family of which he was a member, his loss will be deeply felt, and in the circle of his intimates the memory of his virtues and worth will be long cherished.

Diligent in business, while health was granted him, an honest and manly pride in its pursuit and results ever actuated him, and by strict honor in that pursuit, and filial and generous, yet discreet disposition of the returns of his labor, he had made a widowed mother's heart glad, and a household often stricken with affliction, to rejoice in his presence and love. Few young men too, engaged in the active and more laborious pursuits of life, have attained a larger measure of general knowledge, and few gave greater promise of attaching in their sphere, that character to the community, which is derived to it from the intelligence, practical habits and high moral tone of character of its members, than did young Hay. In these qualities, he seems to have followed closely in the steps of the venerated grand parent, who but a few days since, preceded him to the tomb. But God, whose ways, though "past finding out," are yet wise and just, hath placed his hand upon the bud of promise, and checked the fond anticipations of future usefulness and worth. Let us trust, that like the venerable man who preceded him, our friend found "peace in believing," and that death, which to the earthly seems both calamitous and cheerless, has to him been the release from suffering, and the messenger of peace and bliss to his soul.

RELIGIOUS INTELLIGENCE.

ANNIVERSARY OF THE AMERICAN BOARD OF FOREIGN MISSIONS. At 4 o'clock on Tuesday afternoon, the Board met in the Tremont Temple, when the Hon. Theodore Frelinghuysen took the chair, and prayer to Heaven was offered by Rev. Dr. Snell.

A numerous assembly of directors and honorary members of the Board, and other philanthropists, were present.

From brief reports of the Treasurer and Secretary, it appeared that the receipts for the past year had been $254,056 46,—being about 20 per cent. in advance of those of the preceding year.

The Board have, the past year, sent out thirty-three missionaries, and they have now eighteen others under appointment, most of whom will soon embark for foreign stations.

The Secretary noticed with gratitude the exertions of Lord Cowley, the British Ambassador at Constantinople, through whose influence the Porte granted an edict of toleration to his Protestant subjects, thus constituting them a distinct sect, with the same rights and privileges as the Mohammedan and other acknowledged sects; also, the efforts of Mr. Carr, the resident Minister of the United States, in behalf of American missionaries in Turkey.

True Christianity in Turkey is represented as steadily progressing. There are already six Protestant churches among the Armenians, and twenty-six native helpers. The seminary at Bebec, for training young men to take charge of their religious institutions, is very flourishing. Three millions and a half of pages of the Scriptures and tracts have, during the year, been printed in the Armeno-Turkish and Greek languages.

Mr. Schauffler of Constantinople, is translating the Scriptures for the Jews, in the Hebrew character, into the Spanish and German languages. A new edition of the Old Testament in the Hebrew-Spanish is also in progress, and 3,780,000 pages, with the original Hebrew in parallel columns, have been printed during the year.

Arrangements have been made in Syria for a new translation of the Bible into Arabic, under the superintendence of Rev. Mr. Smith. The Arabic printing during the year amounted to 600,000 pages. The Nestorian mission is somewhat embarrassed by the unfriendly position of the Patriarch, though as yet his influence has not been very apparent. The two seminaries connected with this mission contain seventy pupils, who are preparing for stations of usefulness.

A most encouraging feature of the report was the vast amount of *Printing* executed at the mission presses, thus diffusing religious truth very extensively among the nations which have long been sunk in heathenism. The printing establishment at Madras has, during the year, thrown off 16 millions pages, the press in Ceylon six millions three hundred thousand, in Siam 1,100,000, and in China more than a millions pages.

Cheering progress has also been made at the different stations in education. Seminaries for the training of young men are regarded with much interest by the people, and common schools are increasing in numbers and influence.

At Amoy, China, the Viceroy of the Province has given his formal sanction to the missionary enterprize. The other stations in that empire are represented as prosperous.

In the Sandwich Islands, civilization is gradually progressing. During the year, 1518 have been added to the churches, and the whole number of members now in good standing is 23,597. The number of native preachers is increasing. The report contains a testimony in favor of the character and influence of the missionaries in those islands, from Judge Tuttrill, United States Consul there, which must be very gratifying to the Board, and the friends of missions generally.

Of the progress among our own native tribes very interesting notices appeared in the report. The admissions to the churches among the Choctaws, since the commencement of that mission, have been 1400—nearly 50 a year on an average, and more than $800,000 have been appropriated for education. At the present time $26,500 a year are thus appropriated.

The Cherokee mission is also conferring great benefits upon that nation. Their Temperance societies number now 3000 total abstinence members, and the laws against the sale of intoxicating drinks are more stringent and thoroughly executed than in New-England. The press had done much towards supplying them with a Christian literature, and it is a pleasant reflection, says the report, that nothing of a corrupting or demoralizing tendency has been published in the Cherokee tongue. They support 21 district schools, paying the teachers 33 pollars per month,—a good example. Efforts are also extending among other tribes for their civilization, and with encouraging success.

FOREIGN INTELLIGENCE.

The HIBERNIA arrived at her wharf Saturday last, 8 A. M., after a passage of 12½ days.

During the week previous to the sailing of the Hibernia, there had been much wet weather, which retard much the securing of the harvest. The crops of the whole kingdom were badly affected. A letter from Dublin says—

There has been some speculation in breadstuffs in Dublin within the last few days. The principal article looked after is American flour, as it is now regarded as almost certain that whatever may be the yield of our crop, the quality will be inferior.

Accounts from all parts complain more or less of the destruction, either in whole or in part of the potato crop. Whole fields were destroyed by the disease, and so great was the fear of farther extensive damage, that almost every one was digging up as expeditiously as possible, and sending to market.

The European Tims remarks—

All departments of trade and commerce have been in a very unsatisfactory position during the past week. The uncertainty which prevails respecting the harvest and the extent of the potato disease has acted most injuriously on the markets for foreign and colonial produce.

August 20th.—The Budget. The Chancellor of the Exchequer brought out his financial statement to-night. The attention of the Government had been directed to a division of the financial expenditure and they were fully impressed with the necessity of adopting a system of the strictest economy. He estimated the expenditure for the current year for the consolidated fund at £31,280,000, which, with estimates for the navy army, and ordinance, miscellaneous ordinance estimates, pensioners, would make the total expenditure £52,322,335, and he estimated the receipts at £52,130,000, leaving a deficiency of £292,395 but to this was to be added a sum of £39,510 for emigration and £1,738,921 for the Caffre war making a total excess of the expenditure over the income of £2,031,000, or, in round numbers, £2,000,000, out of five millions and a half which had been advanced for improvement in Ireland and Scotland.

IRELAND. The excitement in Ireland has settled down into a half sullen, anxious, and most unsatisfactory state. The Queen's troops retain possession of all the important points in the south, with the certainty that during the whole of the approaching winter, the most rigorous military and police regulations will be enforced, and that any attempt at organizing clubs, and otherwise ethwarting the endeavors of the Executive to maintain tranquility, will be instantly repressed.

FRANCE. Willmer & Smith's Times, continue to speak of the implications of distinguished men in the late treasonable offences. It thus speaks.

The events in France are proceeding silently and almost imperceptibly towards some violent catastrophe, which will test the strength of the present order of Government. All Europe has been amazed at the disclosures which have been made by the publication of the report on the late insurrections. Never in the history of the world has such a mass of folly, crime, secret villany and open violence, infatuation and reckless daring been presented to the world. MM. Arago, Cavaignac, Lamartine, Ledru Rollin, Caussidiere, Marrast, and all the chief actors in the revolution, have severally been examined; and it is plain, from the concurrent testimony of almost all, that the revolution was effected by a combination of the lowest of the people, chiefly connected with the *National* and *Reforme* newspapers.

For ourselves, we receive all this with many grains of allowance, especially as the very latest advices say, that the municipal elections in the Departments of France, which have just been concluded, are highly satisfactory to the cause of order. The candidates of the Red Republicans have been every where defeated.

A Paris letter of Friday night, 25th, also states that Paris was tranquil. The question of Henry V. or a republic, was the order of the day.

A mediation has been undertaken to settle the dispute between Italy and Austria.

In the National Assembly, on the 21st, M. Drouin de L'Huys brought up the report of the committee appointed to examine the petition presented a few days ago from the national guards of Milan, praying for the aid of France against the Austrians. This gave rise to an interesting discussion on the affairs of Italy, when Gen. Cavaignac delivered a speech, of which the following is the substance:—

"I have this moment told the Assembly that I was ready to answer immediately to any interpellations that might be addressed to me respecting the affairs of Italy. The Assembly having desired to hear the Report of the Committee of Foreign Affairs upon the petition of the national guard of Milan, I came forward to request it to enter into the immediate discussion of the subject, and to allow me, in stating the facts, to confine myself within certain limits. My first care, when called to power by the Assembly, was to examine carefully the external relations of France, among which those of Italy were the most prominent. I have seen that the Assembly desired the freedom of Italy.

"Nevertheless, the Assembly has not excluded from those means which might be adopted the alternative of an honorable peace, if, in the attainment of it, the means could be obtained of efficaciously assisting Italy. If I am called upon to give my opinion in this matter, I will say that I am perfectly aware that in this country it requires courage to insist on peace and refuse war. Before the last events I should not have hesitated to advise a pacific intervention; I say, before the last events, because they have notably changed the situation of affairs. Now I am more than ever in favor of a peaceable intervention. For be it from me to have an idea of casting a reproach on the honorable sentiments expressed in favor of an armed intervention. But I repeat it, *the only mediation which can usefully take place is a peaceable one.* The English nation, with which we have joined, could not remain deaf to our appeal, and all leads us to hope that the peace of Europe will not be disturbed. So long as the Chamber will allow me, I shall be the partisan of an honorable peace.

I know that more than one man has made himself a great name in war, and that many have died unknown and obscure because they have preferred peace; but as for me, I declare it to be my opinion that the Republic will only be founded in France, and that our education in this respect will only be complete, when those who are at its head show modesty in power, and do not seek to give their names celebrity. I repeat, I shall always be a partizan of an honorable peace. If other circumstances required, and it became necessary that another course should be pursued, it would be easy—nay, it would be a pleasure to me—to resume the sword, and follow the instincts which have guided my life hitherto."

The Marquis de Larochejaquelin and M. Jules Favre condemned the policy of the Government; but the Assembly, satisfied with the conduct of the explanations of the head of the Government, put an end to the discussion by referring the petition to the President of the Council, and the Minister of Foreign Affairs.

Letters from Rome, under date of 15th, reached London on the morning of the 26th. They state that the city was tranquil, notwithstanding the efforts of the revolutionists to disturb the peace.

The new Sardinian ministry refuses to accept the mediation of France and England.

On the 11th there was an attack upon Malghera, which lasted four hours. The Venetians defended themselves bravely, and after supporting a hail storm of balls and shells, forced the Austrians to retire. A letter from Fiume, of the 10th, states that two Crotian regiments, having entered that town, had seized upon the government, and were marching upon Trieste, to vindicate the rights of the Illyrians against Hungary.

The Genoese papers state that Genoa is being placed in a state of formidable defence, but that the demolition by the hands of the people of the two forts that menace the town, the Castelletto and the San Georgia, is rapidly proceeding. The levy is going on with alacrity throughout Piedmont.

AUSTRIA. The Emperor of Austria is now "settled" in Vienna. The public rejoice to see their Emperor promenade in the gardens of Schonbrunn. He has exchanged the military dress which the German sovereigns were wont to wear for the simple apparel of a civilian, and wears the German color on his coat. In a proclamation, on his return, he promises to respect and govern by the constitution. Older is restored in the Constituent Australian Assembly, as well as in the city.

DENMARK AND HOLSTEIN. The "Morning Chronicle" of the 25th of August, states, that those who entertained fears that the Schleswig-Holstein affair would not be brought to a speedy and pacific conclusion have been justified in their anticipations. Hopes of peace are at an end for the moment. *Denmark has rejected the conditions offered to her by the Frankfort and Prussian plempotentiaries.* These conditions were, in fact, of such a nature, it appears, as to render it impossible for Denmark to accept them, and are regarded as inadmissible by England.

GENERAL INTELLIGENCE.

Upon the receipt of the information of the destruction of the Ocean Monarch by fire, a subscription was commenced for the surviving sufferers among the gentlemen of the bar attending the Liverpool assizes; upwards of £120 was raised in about half an hour.

The survivors of the wreck having lost everything but their lives, humanity is already active in providing the means of their distress. A subscription list was opened yesterday in the Exchange-rooms, and a meeting will be held this day in the Town-hall for the purpose of giving a proper direction to public benevolence.

The following is a copy of the list, with some of the subscriptions, at the Exchange News room:—"For the relief of the unfortunate sufferers of calamities on board the Ocean Monarch. Donations are solicited for the purchase of provisions, clothing, and travelling expenses, the survivors having escaped only with their lives. The agents of the ship will provide a free passage for those who desire to proceed to America, and return the passage-money to those who wish to return to their friends."

Baring Brothers & Co.	£50 0 0
Harnden & Co.	50 0 0
Brown, Shipley & Co.	20 0 0
Fielden Brothers.	20 0 0

The same spirit of humanity pervades all classes. Mr. Basil Baker, the popular comedian, suggests a benefit play at the Theatre Royal, and the Brunswick Club purposes getting up an amateur play at the Royal Amphitheatre.

The Boston Journal says of the vessel—

The Ocean Monarch was built by Donald McKay at East Boston, and launched June 12. 1847. She sailed on her first voyage to Liverpool July 7, and having completed three voyages was returning on her fourth at the time of her destruction. She was owned in this city one-half by Messrs. Enoch Train & Co., and one-fourth by R. G. Shaw & Co., and one-fourth by Wm. Appleton & Co. The vessel was undoubtedly one of the finest ships ever built in the United States, and with the exception of the New World, the largest in tonnage. She had three regular decks, and was 177 feet long, 27 deep and 41 wide.

The insurance falls heavily on the Boston offices. The loss to the insurances offices in State street is some $200,000 on vessel, cargo and freight.

THE BOARD OF EDUCATION. At a meeting of the Board of Education, holden at the State House yesterday, Rev. Barnas Sears, D. D. of Newton, was elected Secretary in place of Hon. Horace Mann, resigned. He has not yet signified his acceptance; and if he accepts, he is not expected to enter upon the duties of his office until December next.

DONATION TO CAMBRIDGE, &c.—The Journal states that the late John D. Williams bequeathed to the Society for promoting Theological Education at Cambridge, the estate corner of Ann and Shoe and Leather streets; to the Boston Asylum and Farm School, the estate Nos. 15 and 16 Blackstone street; to the Massachusetts General Hospital, the estate Nos. 17 and 18 Blackstone street. The above are valued at about $50,000.

WEBSTER'S DICTIONARY.—The publishers of Webster's Unabridged Dictionary, in crown quarto, received an order for twelve copies of that work lately from Ceylon. Its fullness, precision, and accuracy, render it an indispensable aid, not only to the student at home, but to the missionary abroad, as he opens the treasures of the English language to the dark mind of his heathen scholar, or molds to order and system the ruder elements of his native tongue. The revised edition has already been republished in England. [New York Tribune.

ANOTHER CONVERSION. We learn from a correspondent of the "Tablet" that "John E. Bowden, Esq., of Trinity College, Oxford, was received into the Catholic church, by the Rev. Dr. Ferguson, on the 2d instant, at the church of St. Thomas, of Canterbury, Fulham."

WISCONSIN. The Legislature of Wisconsin has passed through every stage a bill exempting the homestead of a family from sale on execution for debt. The area exempted, is forty acres in the country, or a quarter of an acre in a village. The final vote in the Senate stoon 14 to 5; in the House, 33 to 25.

COMMISSION ON INSANITY. The committee of the Legislature have visited Northampton to examine sites for the location of a hospital for the incurable insane. The committee are decidedly of opinion, that any further enlargement of the hospital at Worcester is inexpedient, and they propose to select the location for a hospital of the description named, in the western part of the state. They were very much pleased with several locations in Northampton, and they visited one or two places in South-Hadley. It has been ascertained by the committee, that there are now about 1500 insane persons not in any hospital. [Hampshire Gazette.

ACCIDENT TO REV. DR. STORRS. At the anniversary of Williston Seminary the expected address by Rev. Dr. Storrs of Braintree was not delivered. The Doctor's valise, containing his manuscript and wardrobe, was carried on to Albany in the cars, while he stopped in Springfield, and consequently he did not go to Easthampton. The loss, however, was in a good degree compensated for by brief extemporaneous addresses from Governor Briggs, Rev. S. H. Calhoun, and others. [Springfield Republican.

AID FROM BOSTON TO THE N. ORLEANS ORPHAN ASSOCIATION. James Saul, Esq., of New Orleans, has received (by the hands of Kennedy & Foster) from sundry benevolent citizens of Boston, the sum of $500 as a contribution to the fund of the Orphan Association, which was organized during the prevalence of the epidemic last year. He tenders to the donors the warm acknowleogments of the Association.

IMMIGRANTS ARRIVED. In the seven months of this year to 31st July, the whole number of immigrants arrived at this port in vessels from abroad, was 110,104. In the eight previous months, or from the 5th of May (the time of the organization of the Department of the Commissioners of Emigration) to 31st December, the number was 129,082, being 239,486 in the last fifteen months. From May to December, 1847, there were 53,180 German and 52,496 natives of Ireland; but from December to August 1848, the number from Ireland has exceeded by some thousands those of Germany. This is owing, no doubt, to the war between Denmark and Germany. [N. Y. Tribune.

ARRIVAL OF EMIGRANTS. From fifteen to twenty vessels arrive daily from Europe, mostly freighted with emigrants, averaging nearly two hundred each. Since Friday there have arrived at this port more than fifteen thousand. The Scandian, a vessel from Hamburg, brought a number of these people, who, it is stated, were in possession of more than $200,000, which was sent for the purpose of purchasing land in the western country, for others that are yet to embark for America. [New York Post.

Excellent water has been obtained by sinking an iron tube through Long Wharf, New Haven harbor, to the depth of forty feet. The position of this well is about one third of a mile from the shore. The water rises within a foot from the surface, and is very abundant.

THE GERMAN FARMERS OF PENN., have formally protested in many of the journals against the transit of electric telegraph wires through their lands, as injurious to life and property, and pernicious to the crops.

JUDGE WOODBURY AND THE GRAND JURY IN R. I. Judge Levi Woodbury in opening the session of the Circuit Court at Newport, (R. I.) the other day, took occasion, in charging the Grand Jury, to expatiate upon the evils and horrors of the *foreign* Slave trade, saying nothing, however, of the domestic traffic in human flesh, of which our national capital is the principal mart. The Grand Jury, after going through their regular business, taking a hint from his honor, drew up a strong presentment, denouncing the American Slave trade as abhorrent to the principles of democracy and humanity, and more cruel than that carried on upon the Coast of Africa. The Judge got more than he bargained for. [Blackstone Chronicle.

RHODE ISLAND COAL. Prof. George T. Chace, who so ably occupies the chair of chemistry and geology in Brown University, has published an interesting communication in the Providence Journal, respecting "Rhode Island Coal," and particularly those extensive beds which have been recently discovered at Valley Falls. Prof. Chace analysed two specimens, and found that they would compare favorably with the best Pennsylvania varieties, of which he likewise furnished the results of a couple of analyses.

MEXICAN LAND WARRANTS. The Mexican war land-warrants, will greatly outnumber those of the revolution, or the 1812 war, as there are many more soldiers. They are worth more also, as there is a wider field allowed for selections. All the soldiers who volunteered for 12 months are entitled to 160 acres of land, and the six months volunteers are entitled to 80 acres. The wife, children, father or mother of soldiers who died in the service are allowed the same quantity of land.

It is believed that no less than *eighty thousand* soldiers, either dead or living, are entitled to the warrants. The quantity of land covered by them will amount to more than ten millions of acres, but it is estimated that nine tenths of the warrants will pass into the hands of speculators, who either enter the lands at the Land Offices and sell them, or sell the warrants to emigrants and others who need lands. [Newburyport Herald.]

☞ AUTUMNAL CONVENTION. The Committee of Arrangements hereby give notice that the Autumnal Convention of Unitarian Christians, will be holden in New Bedford on Tuesday and Wednesday, 17th and 18th Oct. commencing on Tuesday, at 5 o'clock, P. M.

A. HILL,
Chairman of Committee of Arrangements.
Worcester, Sept. 16, 1848.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening, Sept. 18th, at the Vestry of Rev. Mr. Gray's Church, at 7½ o'clock.

Question: What means can be adopted to awaken a new interest in the welfare of our Sunday Schools?

sept16 T. GAFFIELD, Sec'ry.

☞ WORCESTER AND WORCESTER WEST ASSOCIATIONS. The Semi-Annual Union Meeting will be held at the House of Rev. Mr. Lincoln of Fitchburg on Tuesday, the 19th inst, at 5 o'clock, P. M.

H. WITHINGTON.

MARRIAGES.

In this city, 11th inst, by Rev Samuel K. Lothrop, Mr S. E. Sprague to Miss Harriet Bordman, daughter of William Lawrence, Esq.

Sept. 10th, by Rev R. C. Waterston, Mr Isaac W. Colamore to Miss Mary Ann Jordan. By the same, Sept. 12th, Mr Nathaniel C. Givens to Miss Martha Ann Prowse.

In Cambridgeport, 7th inst, by Rev Mr Muzzey, Mr John M. Herring of this city to Miss Deborah C., daughter of the late Peter Tufts, Esq., of C.

In Beverly, on Sunday morning, Sept. 3d, by Rev Mr Thayer, Mr William Barr to Mrs Mary F. Butman.

In Lowell, Sept. 5th, by Rev Mr Miles, Mr Asa E. Hayward to Miss Fanny French, all of Lowell.

In Taunton, Mr Zephaniah W. Dean of Taunton to Miss Caroline S. Phillips of Berkley; Mr Seth P. Williams to Miss Sally Tucker, both of Taunton.

In Providence, August 16th, by Rev Ed. B. Hall, Rev John H. Heywood of Louisville Ky., to Miss Sarah Burrill of Providence.

In Wrentham, on Sunday morning, Sept. 9th, Benjamin Balch, Esq., of Providence, R. I., to Miss Louise Maria, eldest daughter of the late Benjamin H. Fales.

In Troy, N. Y., 20th ult, Alvin Hastings of Chicopee to Mary Ann Congdon of Granville.

DEATHS.

In this city, September 2, Mrs Joanna Sprague, relict of the late Samuel Sprague, and the mother of Charles Sprague, Esq., 92.

In Dedham, 10th inst, Mr Reuben Guild, 86.

In North Andover, 15th ult, at the residence of her son, James Stevens, Esq., Mrs Elizabeth, relict of the late James Stevens, 81; and on the 30th, beneath the same roof, Miss Phebe Stevens, sister of the late James, and daughter of the late Benjamin Stevens, 89. She was the eldest person in the town.

In Easton, 29th ult, Barzillai Dean, infant son of Mr N. B. Dany, and grandson of the late Capt. B. Dean, being the third death in the family within two months, occurring just one month from each other. "Blessed are the dead who die in the Lord."

In Southborough, Aug. 26th, of dysentery, Adelia Augusta, 2 yrs 8 mos 21 days; Aug. 27th, Charles Edward, 8 mos 27 days; Aug. 31, Annah Maria 6 yrs 2 mos 5 days, children of Trowbridge and Sarah F. Brigham.

In Fitchburg, 6th inst, an infant child of Hiram and Charlotte Wood.

In Salem, Monday morning, 11th inst, of the prevailing epidemic, Hon John Stoddard Williams, 42—a distinguished Counsellor at Law; at the time of his decease, a Representative from that city, and for several years a Senator from Essex County, and President of several Insurance Companies. Mr Williams was a native of Weathersfield, Connecticut, and nephew of Chief Justice Williams of that State. He graduated at Yale College, and studied his profession with the Hon Rufus Choate.

On Friday, 8th inst, Charles Blake, son of Mr Alfred Peabody, 2 mos.

In this city, 9th inst., Arthur D. Ford, son of Daniel S., and Sarah E. Ford, 2 yrs 4 mos. What adds greatly to the affliction of our friend and partner and his companion in life, is the melancholy fact that this only and cherished child came to its death by the substitution of poison for medicine, through the carelessness of an apothecary. May husband and wife alike, find their consolation under this sore bereavement in the Savior who has thus early taken to himself their choicest earthly treasure. [Ch. Watchman.

DR. WISTAR'S BALSAM OF WILD CHERRY—No Quackery—No Deception. In setting forth the virtues of this truly great medicine, we have no desire to deceive those who are laboring under affliction, nor do we wish to eulogize it more than it justly deserves. Yet when we look around and see the vast amount of suffering and distress occasioned by many of the diseases in which this medicine has proved so highly successful, we feel that we cannot urge its claims too strongly, or say too much in its favor.

Various remedies, it is true, have been offered and puffed into notice for the cure of diseases of the lungs, and some have been found, no doubt, very useful; but of all that have yet been discovered, it is admitted by physicians, and all who have witnessed its effects, that none has proved as successful as this. For Asthma, Shortness of Breath, and similar affections, it may be pronounced a positive cure. It has cured Asthma in many cases of ten and twenty years' standing, after physicians had declared the case beyond the reach of medicine.

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MEDICATED INHALATION. For Pulmonar Complaints, Bronchitis, Asthma, Chronic Affections and Digestive Organs. Dr. Frost can be consulted by Patients at his Office, Rear 51 Cambridge street, Boston, personally, or by letter, where he treats the above complaints by a new and decidedly improved method by which the patient is relieved principally of the nauseating effects of continued taking of drugs, but receives his medicine by *inhalation* to the parts affected so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a *practical remedy* to the disease and leaving nature to pursue its true course. Patients out of the city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the symptoms, age, habits of living and occupation. Address post paid as above, advice gratis.

NOTE.—The most prevalent and atal of all diseases incident to our climate, *Consumption*, may generally be traced to a slight cold. By an estimate not long since made, it appears that upwards of *one hundred and fifty thousand die* annually of *Pulmonary* Complaints. *Take heed*, delays are dangerous.
nov6 1is1y

GREAT BARGAINS given on Knives and Forks, Cutlery, &c., at W. I. FROST'S, 182 Washington Street, 2 doors north of Franklin Street.
sep 9 1stf

QUILLING SCISSORS AND CRIMPING MACHINES at W. I. FROST'S, 182 Washington Street, 2 doors north of Franklin Street.
sep 9 1stf

JEWETT & PRESCOTT'S
WHOLESALE AND RETAIL
SILK GOODS & SHAWL
ESTABLISHMENT,
MILK STREET BOSTON.
(First Store below the Old South Church, a few steps from Washington St.)

PURCHASERS can visit this Establishment with a certainty of finding a NEW and PERFECT ASSORTMENT of LONG and SQUARE

Cashmere, Broche, Thibet, Silk, Satin, Woollen, and Merino

SHAWLS,

Of every description and price.

Handsome, Plain, Cameleon, Brocade, Ombre, Figured

SILKS,

Of every name, color and quality.

Black Gros de Rhine, Armure, and all other kinds of Black Visite and Dress Silks.

GERMAN, FRENCH & INDIA SATINS,
FOR CLOAKS AND DRESSES.

Six or eight different qualities of French and German

THIBET CLOTHS AND MERINOS,

Made expressly for Jewett & Prescott,

By PARTURLE-LUPIN & CO., and *other manufacturers*, in *choice* and *most desirable colors*. All other kinds of Cloak materials in latest Paris Styles. Also, PARIS CLOAKS and VISITES, in *elegant patterns*, of our own importation. *Extra medium and low priced* qualities of BOMBAZINES, ALPACCAS, LYONESE CLOTHS, &c.

N. B. JEWETT & PRESCOTT give their *undivided attention* to the introduction of SHAWLS, SILK GOODS, and CLOAK MATERIALS, in the highest state of perfection, and acknowledge no equals in this branch of the Dry Goods business.

WITHOUT EXAGGERATION,

their assortment, at the present time, *surpasses*, in extent and variety, the *combined stocks* of any *three firms* in Boston, and, in view of these facts, we can *with propriety expect*, from *every purchaser, at least* an examination of our superior assortment.

THE LADIES

will consider it an *especial privilege* to select their *Dresses* and *Shawls* from this variety, and TRADERS, from the *city or country*, will not know what constitutes a good assortment, until they have looked through our stock. PRICES WARRANTED SATISFACTORY to the Purchaser,

WHOLESALE OR RETAIL.

Milk Street Silk and Shawl Store,
BOSTON.
sept 2 7wis6wos

Mr. & Mrs. G. Wilkes'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
29 BOWDOIN STREET, BOSTON.

THIS Seminary which has been in successful operation for three years, and enjoyed a large share of Public Patronage, will be re-opened (after the present vacation) on Monday, 18th September.

Parents and Guardians who are desirous that their Daughters and Wards should not only acquire all that pertains to a solid and useful education, but that the various popular accomplishments should be added to these attainments, with the cultivation of their manners, will find that this establishment has peculiar claims on their attention.

Application for admission into the school, may be made at the residence, any day between the hours of 12 and 2 o'clock.

August, 31st., 1848.
sep 9 6tis

JUST received an assortment of Enamelled Saucepans, Maslin Kettles, Porringers, &c., for sale low at W. I. FROST'S, 182 Washington Street, 2 doors north of Franklin Street. 1stf sep 9

CHAUNCY-HALL SCHOOL.

THE next term will commence on Monday, September 4. As a new class in Latin, French, and Spanish will be immediately formed, it is desirable that those who propose to enter upon the study of either, should report themselves on that day.

☞ A department for the fitting of candidates for *admission to the Lawrence Scientific School*, will be immediately established, to which the attention of those, whose age or completed course of study excludes from the public schools, is invited.

Catalogues, with terms, &c., &c., appended, may be obtained on application to TICKNOR & CO., corner of School st.

One of the Principals will be in attendance at No. 12 Essex street, from 9 till 2 o'clock, on *Friday* and *Saturday*

POETRY.

For the Register.

AN OLD ROMISH LEGEND.

It chanced within a cloister's wall,
A pious monk, one day,
Entered his darkened cell,
In solitude to pray.

While fervent to the Holy One
His earnest prayer arose,
Within his lonely, darkened room,
A light unearthly glows.

Before him stands a God-like form,
With outstretched hand and looks of love;
His heart beats high, with rapture warm;
Surprised and awed, he cannot move.

While thus he stands with joy elate,
The convent bell rings clear;
The poor are crowding to the gate,
And duty calls him there.

And must he quit that holy spot,
For the dull round of daily care?
Go where the Savior followeth not,
His loneliness to cheer?

An instant paused he, full of wo,
The next he turned away;
To do the Savior's work I go,
I must not, dare not stay.

The duty done, the poor relieved,
The work of charity complete,
With heart full sorely tried and grieved,
He turns him from the gate.

And doubting not the vision fair
Had vanished from the place;
With lingering steps and brow of care,
Enters his cell, with saddened face.

But to his joy, it was there still,
And with a smile benignant, said,
'Well hast thou wrought thy Masters will;
For hadst thou tarried, I had fled.'

Worcester. M. A. F.

LOOKING UNTO JESUS.

BY MRS. MILES.

It was no path of flowers,
Which, through this world of ours,
Beloved of the Father, thou didst tread;
And shall we in dismay
Shrink from the narrow way,
When clouds and darkness are around it spread?

O thou, who art our life,
Be with us through the strife;
Thy holy head by earth's fierce storms was bowed;
Raise thou our eyes above,
To see a Father's love
Beam, like a bow of promise, through the cloud.

And, O, if thoughts of gloom
Should hover o'er the tomb
That light of love our guiding star shall be;
Our spirits shall not dread
The shadowy way to tread,
Friend, Guardian, Savior, which doth lead to thee.

MISCELLANEOUS.

LOSS OF THE PACKET SHIP OCEAN MONARCH, BY FIRE.

[From the official statement of Captain Murdoch.]

The Ocean Monarch, 1300 tons burthen, left the Mersey early on Thursday, Aug. 24, with about 380 souls on board, including the crew and passengers. We discharged the pilot about 8 o'clock. No incident worthy of note occurred until we arrived off the Ormshead, at which time it was nearly 12 o'clock. Orders were given to tack ship, and while hauling the main yard it was stated that one of the steerage passengers had made a fire in one of the ventilators without reflection. I immediately sent the steward and another man to extinguish the fire and bring up the delinquent who had made it. Immediately after this, one of the cabin passengers came on deck and stated that the cabin was full of smoke, which was coming from below. On hearing this I ran down to ascertain the position of affairs, and found that the ship was actually on fire. I then hurried back to the deck and gave orders to have water poured upon it, and directed that the ship should be kept before the wind in order to lessen the draft, but the flames with a rush, almost as instantaneous as lightning, burst forth, and in less than five minutes the whole stern of the ship was completely enveloped in the fiery element. [Those who have seen the fittings up of the passengers' berths of an emigrant ship are aware that they are of thin deals and spars, easily ignited, and fire having once gained the mastery, there is little chance of extinguishing it.] I then gave orders to have the ship brought to the wind. All was now a scene of the utmost confusion, noise and disorder. My orders could not be heard. Despair had seized almost every soul on board. The scene which presented itself was most awful to look upon.

The flames were bursting with immense fury from the stern and centre of the vessel. So great was the heat in these parts, that the passengers, male and female, men, women, and children, crowded to the forepart of the vessel. Their piercing, heart-rending shrieks for aid were carried by the breeze across the dark blue waves. In their maddened despair women jumped overboard with their offspring in their arms, and sunk to rise no more. Men followed their wives in frenzy, and were lost. Groups of men, women, and children also precipitated themselves into the water in the vain hope of self-preservation, but the waters closed over many of them forever, and fearfully realized the inspired declaration that "in the midst of life we are in death." In vain did I entreat and beg of the passengers to be composed. I pointed out to them that there were several vessels around us, and that, if they preserved order, they would all be saved; that although the case was desperate, it was not hopeless. It was of no avail. Howls of lamentations, and cries for help, were the only answers which I could obtain to my entreaties. Finding that every effort which I made was unavailing, and that nothing could be done to avoid the total destruction of the ship, in consequence of my orders not being heard, I directed that the anchors should be let go, so as to allow the ship to get her head to the wind, and thus, if possible, confine the flames to the stern. In a few minutes the mizen mast went overboard—a few minutes more and the main mast shared the same fate. There yet remained the fore mast. As the fire was making its way to the fore part of the vessel, the passengers and crew, of course, crowded still further forward. To the jibboom they clung in clusters as thick as they could pack—even one lying over another. At length the foremast went overboard, snapping the fastenings of the jibboom, which, with its load of human beings, dropped into the water amidst the most heart-rending screams, both of those on board and those who were falling into the water. Some of the poor creatures were enabled again to reach the vessel, others floated away on spars, but many met with a watery grave.

Meantime, I gave orders to get the ship's boats afloat. Two were got overboard, and while in the act of getting the others ready, and cutting away the lashings, the fire reached them, and they were immediately enveloped in the flames. On seeing this, the passengers became more unmanageable than ever. It was a painful moment. The shrieks of terror and alarm baffle all description. Maddened by despair, and in the vain hope of being rescued they knew not how, numbers again jumped overboard. Seeing their sad plight, and the awful sacrifice of life which was going on, despite of every effort which I made, I gave direction to throw every moveable article overboard, so that those who had left the ship might cling by them until help arrived.

I may just here observe that the last thing which I did was to throw over a topgallant yard, made fast with a rope, to keep it along side.—The carpenter and one or two of the men assisted me to do this, and I then told those who could hear me to jump overboard and cling to the spar. A good many obeyed my directions. At this time I was surrounded on all sides, both fore and aft, by the flames, and seeing no possible chance of escape if I remained for a moment longer, I followed the spar I had sent overboard. Several seized hold of the same spar. I entreated some of them to let go, or all would perish, and showed them the example by swimming to a plank, by which I was enabled to sustain myself for about half an hour in the water, when I was picked up by the Queen of the Ocean.

[From further accounts in the Liverpool Times.]

The progress of the Ocean Monarch as she passed through the channel, was reported by the telegraph, but at length the sad news arrived that she was in flames. When the announcement was made in the Exchange News-room, great consternation prevailed; it was not till the arrival, about half-past five, of the Queen of the Ocean yacht, belonging to Thomas Littledale, Esq., of this town, that the extent of the calamity was known.

Mr. Littledale, who is the commodore of the Royal Mersey Yacht Club, had been at Beaumaris regatta, which took place on Monday last, and he was returning in his yacht to Liverpool with a party of friends. About twelve o'clock, when near the Great Ormshead, they observed the Ocean Monarch about five or six miles to the eastward of the Ormshead, in Abergele bay, between the Ormshead and Abergele. Mr. Littledale and his friends were admiring the beauty of the splendid ship as she was pursuing her course to the Atlantic. On a sudden the Ocean Monarch was observed to put up her helm as if returning to Liverpool. A flag of distress was immediately hoisted, and in a few seconds flames were observed to burst out abaft. The ship was lying right in the course of the yacht, and Mr. Littledale immediately bore away for her. On nearing her, although there was a stiff breeze blowing, with a heavy swell, the boat of the yacht was lowered, and proceeded to the ship for the purpose of rendering what assistance she could. Of course, with the swell on, it would have been next to certain destruction to the yacht had she been run alongside the ship, but the exertions of Mr. Littledale were of the noblest description, and he has the satisfaction of knowing that he has been the means of rescuing *thirty-two* persons from a watery grave.

In about an hour and a half after the yacht reached the vessel, the Brazilian steam frigate Affonso, which was out, we believe, on a trial trip, came up. She anchored immediately to windward, and close to the burning vessel. She got a rope made fast to the Ocean Monarch, and by the use of the said rope her boats were enabled to go backwards and forwards to the burning vessel with great facility, and by this means a large number of persons were saved. The Prince of Wales steamer, which was on her passage hence to Bangor, came up shortly afterwards, and, with the New World packet ship, bound to New York, sent boats to the rescue of the passengers, and were the means of saving a large number.

The Brazilian frigate Affonso was out on a pleasure excursion. She was commanded by the Marquis d'Lisboa. There was also on board, the Prince d'Joinville, his lady and suite, the Duke and Duchess d'Aumale, the Brazilian Minister, the Chevalier d'Lisboa, Admiral Grenfell and daughters, and other distinguished individuals. When the Affonso discovered the Ocean Monarch, no time was lost in bearing down to her, and it was intended to anchor right under her bow, but the wind changed a little, and prevented this from being accomplished.—Four boats were, however, at once lowered, and were soon followed by the large paddle box boat. The Marquis d'Lisboa jumped into one, and Admiral Grenfell into the other, and were untiring in their exertions to save the poor people. The Prince d'Joinville stripped his coat, and was particularly assiduous in assisting the passengers on board the frigate. The heat was very intense, and even to those on board the boats alongside was very oppressive. What it must have been to those who were crowding on the poop and bowsprit of the vessel, none can tell but those who experienced it. It was sufficient, however, to make them jump into the water, seeking succor from one element, by taking shelter in another equally as destructive, but far less agonizing in its effect. From the crowd of human beings in the water clinging to the spars, &c., the boats were unable to get as close to the vessel as they otherwise would have done, and, of course, considerable time was unavoidably consumed in rescuing the poor unfortunates.

The stewardess lost her life in courageously attempting to get the powder out of the cabin.—There were about twenty-five pounds weight on board, and when she went below to get it, it is supposed she was suffocated. The powder exploded with a report like that of a cannon, but not being confined, and there being no person in that part of the vessel, no damage it is supposed was done by the explosion. At the time orders were given to let go the anchors, a number of women and children were seated in some way near the cable, and were drawn by it into the water.

Sixteen persons arrived on Thursday at Seacombe, having been picked up by a fishing boat. Messrs. Parry of the hotel, treated them in a very hospitable manner. They crossed to Liverpool by the eight o'clock boat. Mr. Baker, the celebrated comedian, was on board, and a collection was made among the passengers for the relief of the poor sufferars, who had lost their all. Amongst these were six seamen. One poor Irishman and his sister, were also amongst the number. The sister was rescued by the brother seizing her by the hair of the head just as she was sinking.

When they landed at the pierhead, some of their messmates who had arrived in the yacht, greeted the new comers in the most tender terms, and the meeting of these hardy sons of Neptune, after their "hair breadth 'scape," is described as one of the most affecting. The men actually hugged each other in a rough but honest embrace, and tears were drawn from many of the spectators who witnessed the touching scene.—The men enquired eagerly after others of their comrades, and tears, both of joy and sorrow, ran down their cheeks.

Several pounds were collected on board the yacht for the relief of the sufferers, and on arrival here it was distributed to the poor people by Mr. J. A. Tobin, who was on board the yacht.

The Affonso rescued in all about 160 persons, including thirteen seamen. Of these, about 140 landed, and the remainder preferred staying on board the frigate all night, the Marquis d'Lisboa having given directions that all who were desirous of remaining should be accommodated in the best way possible. The dead body of a child is on board the frigate.

One poor woman was on the landing-stage bemoaning the loss of her two children, and we have heard that a boy and girl unclaimed, are still on board the frigate.

Anna Roper took her child in her arms, seized hold of a rope, and jumped overboard from the vessel. She held on by a rope until the boat came to her rescue.

When the Affonso arrived in the river she anchored in the Sloyne. The passengers who were saved were transferred to the President steamer, and landed at the North end of the Prince's Piethead, with the view of being near to the Northern Hospital, whither those who were burned and otherwise injured were conveyed. Mr. Dowling, with the district superintendent and a body of the police, attended, with the view of providing lodgings for some for the night. On landing they presented a sad and pitiable spectacle. Many of the men and women were almost in a state of nudity. Some of them had their heads bandaged, and some their arms, legs, and other parts of their bodies bound up, having been injured by their contact with spars in the water, by knocking against the boats, and in other ways.

The vessel went down at 1,15 on Friday morning.

The cargo consisted of 200 bales and cases of fine goods, 220 crates of earthenware, 96 tons salt, and about 600 tons of iron and dead weight.

We have stated the number of souls on board the Ocean Monarch to have been 380; out of which we can reckon, from all sources, 229 saved, thus leaving 151 who are supposed to have perished.

The ship had on board, when she left the Mersey, 307 passengers in the steerage; 9 in the first cabin; 16 in the second ditto, besides the crew, 43 in number; making, with the captain and surgeon, 377.

[The narative of the first mate, Mr. J. Bragdon, in Charles Wilmer's Times, for a copy of which we are indebted to Wiley.]

"We sailed from Liverpool at five o'clock in the morning, and passed Formby light-ship at seven o'clock. We had made two tacks, and were about to make the third when the alarm was given.

"I was on my way forward when I heard the steward tell the captain that the passengers had made a fire below. The captain ordered him to see at once. He went below, and I went forward to tack the ship. In a few minutes the starboard watch came forward, and I asked what they came for. They replied 'There is a fire below.' I ran to the second cabin, but found none there. I then ran to the first cabin, and in the after state-room on the larboard side, by the side of an air-pump or ventilator, saw that there was fire below the cabin deck. I then raised the scuttle in the after part of the cabin, and the men having come with water, I threw it on as long as I could stand it for the smoke. Before leaving I closed the scuttle, and then cut a hole through the deck so as to get the water at the fire. The water produced so much smoke that it drove us on deck. At this time the flames showed themselves aft, and the captain had previously ordered the ship to be kept before the wind, and run on shore. But the flames increased so rapidly, and came right forward, sweeping the deck, so that we had to abandon that intention, and in consequence we let go the anchor in order to bring her head to the wind, so as to prevent the flames coming forward. All this occupied about twenty minutes, not more.

"At this time the confusion was to great—passengers screaming and running against each other—that order was entirely out of the question. On looking round to see what could be done, I saw that the second mate had lowered the stern boat, and with three men had got into it. They were lying by astern. The captain was all this time exerting himself to the utmost to restore order and to save lives.

"I next saw that some of the crew and passengers were launching the waist boat. They succeeded, and a crowd pressed eagerly to fill her. They would most assuredly have swamped—for she did nearly fill. In order to preserve the boat, as essential to the saving of lives, I jumped overboard and swam to the boat: I ordered the rope to be cut, and that being done, she drifted astern. The captain was still on deck.

"The boat was nearly full of water and without an oar: I managed, by bits of boards, to keep her head to the sea, and by means of hats, shoes, and boots, to bale her out. While thus employed, a cabin passenger plunged into the water, and made for the boat: I succeeded, by means of boards, to approach and save him.—The wind being very fresh, I found it utterly impossible to regain the ship, but still held the boat to windward all that I could. After drifting about four miles to leeward, a sloop picked us up; we were about thirtaen in number. I do not recollect the name of the schooner. I put the passengers on board, and having got four oars, with four men of the ship's company I pulled with all energy for the ship. After proceeding about a mile, the Prince of Wales steamer, for Bangor, came alongside and took us in tow, and steered for the Ocean Monarch. When within about a mile of the ship, we saw a passenger holding on to a life-buoy: I picked him up and put him on board the steamer: I do not know his name.

"When we reached the ship we found the Affonso steam frigate there, partly to windward. Her boats were out—the admiral in one of them—using the most heroic efforts to save life.—There were also two boats of the packet-ship New World there, and other boats from other ships. Previously, Mr. Littledale's cutter or yacht had been there, and, I understand, had picked up the captain and 17 others.

"At this time all the masts were gone, all the deck abaft the foreeastle in flames, and fire bursting in holes through the side. There were about a hundred of the passengers about the jibboom and the head. They were screaming deliriously, and a number of dead bodies were floating about. We at once attempted to deliver the people from the head, but there was great difficulty in approaching her. After some time we were enabled to rescue three, one man and two women, from the rigging under the bows; but soon after I succeeded in rescuing a woman and a child, but the child died in the boat almost instantly.

"The Prince of Wales all this time could not approach, but she had promptly sent her boats out. She also furnished me with more oars and more men, and I endeavored to get under the bows, but utterly failed in my exertions to persuade the passengers to come down. All but two, a man and a woman, refused. These two I saved. After putting them on board the Affonso, I took from her life-boat a sailor belonging to the New World. His name was Frederick Jerome. I went to the Prince of Wales, which had anchored to the windward, and had a line from her to slack away under bows. Jerome took a small line from the boats, and having divested himself entirely of his clothes, climbed up into the head of the Ocean Monarch. By means of the line he lowered the remainder of the passengers into the boat. They were about fifteen in number. Previous to this the other boats had rescued many, but still several individuals had fallen over, while endeavoring probably to escape from the heat, or to reach the boats. Many were drowned."

"The whole of the upper deck was burnt off, and the fire was bursting through the sides down to the water's edge. Jerome having lowered down the last person, a man, he descended, and we put him on board the Prince of Wales, as well as the remainder of the passengers. I went on board the Affonso, where I experienced congratulations and every kindness. The Prince de Joinville, the commander, and the other persons on board, gathered around us. There were 139 persons saved from the wreck on board; many of these were women and children, partially naked. I saw all busy in clothing and comforting them: but among the most zealous, kind, and active were Mr. and Mrs. Lynn of the Waterloo Hotel, who were on board. Mrs. Lynn went over to the poor children, seized them in her arms as they came on board, dried them, caressed them, and covered them in the best way she could. Mr. Lynn supplied the fainting with brandy and wine, and the less helpless, with hot soups, meats, &c. The conduct of both was the subject of general admiration, and the poor poured on them incessant thanks and prayers. The Affonso brought us to the Mersey, and the gentlemen on board desired us, if we wished, to remain on board all night."

The mate concluded his narrative without mentioning the praise bestowed on himself. We understand, however, that he was highly complimented by the gentlemen on board the Affonso, and that the passengers pressed upon him gratefully with "God bless you!—you have saved our lives."

[A statement by one of the cabin passengers, as to the origin of the fire.]

The ship left the Mersey on the morning of the 24th, and had the assistance of a tug boat until 20 or 25 miles out at sea. Shortly after she left, and about 8 o'clock, a part of the crew, under direction of the steward, commenced to remove the stores, consisting of spirits, wines, &c., which had been under Custom-house seals, into the store room. This operation occupied a considerable time, and during it a light was called for by those assisting, and, it is believed, was taken down. Soon after 9 o'clock the cabin passengers assembled to breakfast, and some two hours after which, the narrator, who was at the time lying on one of the sofas, perceived a strong smell of smoke and fire. The steward and captain was instantly informed, and an alarm given. The smoke increased most rapidly, and soon filled the cabin with its density. In twenty minutes from its being first perceived, the fire, in that part of the ship had gained so much head that it was impossible to remain below; and the narrator, who went to his state room to procure a valuable part of his luggage, was almost overpowered in the attempt, and was only saved from the suffocation by being drawn on deck through the sky-light. It is the unanimous opinion of the cabin passengers that from whatever cause the sad calamity happened, the seat of its commencement was certainly the store room.

The London Times of the 26th says in relation to the loss of the Ocean Monarch:—

The cottages on the Welch coast were so near, that they could see men gazing upon their calamity from their own doors.—The sea was studded, as it always is at the mouth of the Mersey, with boats and shipping. Above all, they could see the smoke issuing from the funnels of the steamers Orion and Cambria, which were coming up channel for Liverpool. The account given by the masters of these vessels on their arrival at that port is so circumstantial as to leave no doubt of their proximity to the awful tragedy that was in course of action on board the Ocean Monarch. The masters reported that they saw flame issuing from the after-part, and smoke from the fore-part of the vessel. They *saw* that she was rendered unmanageable, and *supposed* that her steering apparatus was destroyed. They saw also the foretopmast go by the board. The masters of these vessels, however, when they perceived a Brazilian steam-frigate lying near the wreck, quietly concluded they could be of no assistance; and, as they had a considerable number of passengers on board, decided on continuing their course.

We grieve that the circumstances of the case compel us to place the conduct of our countrymen in unfavorable juxtaposition with the humanity and courage of the crew of the Affonso.

ROUTE OF THE ISRAELITES IN THE WILDERNESS.

Mode of Journeying.—Face of the Country.—Places of encampment in the wilderness.—Marah and its bitter water.—Solution of apparent miracles.

[Extracted from the Correspondence of Rev. Mr. Samson in the Reflector and Watchman.]

Mount Sinai, May 20, 1849.

The night's encampment was at Ayin Mousa, the fountain of Moses; the only fountain on the road from Suez till we reach Aboo Suwayrah, which is a day farther on. A few palm tree stumps, and a few gardens kept by Arabs, and the slight remains of an old stone edifice, mark the place. The water is strongly impregnated with lime; but is freely drank by the Arabs, and their camels and flocks; and from its furnishing abundant water, this is the universal stopping place of the Arab people. The second day we proceeded, still on the border of the sea, over a sandy plain, crossing at right angles the bushy wadies or beds of winter torrents, which come from the chain of mountains on the left. The young animals trotted on, stopping as do the camels, to crop in the wadies the desert shrubs; and though that day was a comparatively long one, they seemed yet vigorous at night. The encampment that night was in a bushy wady with the fountain Suwayrah just behind a hill at the right, sufficiently near to obtain water if desired; and here the necessity was apparent that a company like ours, (or that of Israel) should encamp at night wher ethere is both water and pasture ground; a consideration which narrows down the *possible* sites of the encampments of Moses' company to an almost certainty. The next water was Howarah, the probable Marah; and it was looked for with interest. It was reached about 2 o'clock, P. M., the third day; a natural day's journey, and place where a thirsty caravan might clamor for encampment; though we, after resting a while under its palm trees, went on an hour and a half longer. I made many inquiries about the fountain, and even turned a chemist. I noticed none of the Arabs drank of the water; and every one that I asked, said they never drank of it unless compelled by great thirst; and more, all joined in saying there is no *other fountain* like it in *all the desert*. I tasted it; and as others have mentioned, I could perceive nothing in it, other than the usual bitter of these limestone fountains; and when I told the Arabs, they said they knew it, but it was *very bad*, and would make me sick if I drank it. I filled two bottles, one to carry home, and another to experiment with; and perhaps it was a boyish thing, but I tried to sweeten the water at our encampment that night. The remark of Burkhardt and others seemed reasonable that the miracle is stated to be the finding of the tree, not its action on the water; and that if some plant were found, the acid of whose juice would combine with the sulphate of lime, the bitter ingredient of the water, it might thus be sweetened; the *miracle* being the showing of such a tree by Jehovah to Moses. I had seen it stated that *liquorice* possessed the requisite property; and again that the Spaniards use *sassafras* to sweeten their bitter waters; and Burkhardt had suggested that the berries of the Ghurkhud bush, very common here, might possess the property. The two former I had in my saddle-bags; the latter, and also the turfah—the tree from which the manna is gathered—I plucked near the fountain; and they were the only trees in the Wady. The three former, on experiment (the *wood* of the Ghurkud was used, the *berry* was not formed,) imparted indeed their own flavor to the water, but produced no sensible chemical change. With the turfah, however, the case was different. Soon the juice of the chips, exuding, seemed to mingle with the mineral ingredient of the water, and little ropes like a spider's web, covered with dust, were seen running through the water with minute bubbles continually forming and breaking on their surface. The *taste* of the water was materially changed, for its naturally bitter flavor was too slight to distinguish it from other limestone waters; but it seemed probable that the noxious ingredient had been removed.

[Mr. S. also explains another account in the Scripture History as follows.]

The expression in reference to the Jews, after their passage of the sea, "They went three days in the wilderness, and *found no water*," is to be applied to the third day only; for in the first place, such a company could not exist three days without water, and no miracle is mentioned; in the second place, here are the two ancient, permanent, and never-failing intermediate fountains; and finally, because to suppose that phrase an elliptical expression, is perfectly in accordance with the Eastern mode of speaking—adverbs, compound tenses of verbs, and all the auxiliary expletives of language being left out which can be omitted, and yet the sense be understood.

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[From Parker Cleveland, LL. D., Professor of Chemistry, Materia Medica, Mineralogy, Geology, and Natural Philosophy, Brunswick College, Maine.]

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